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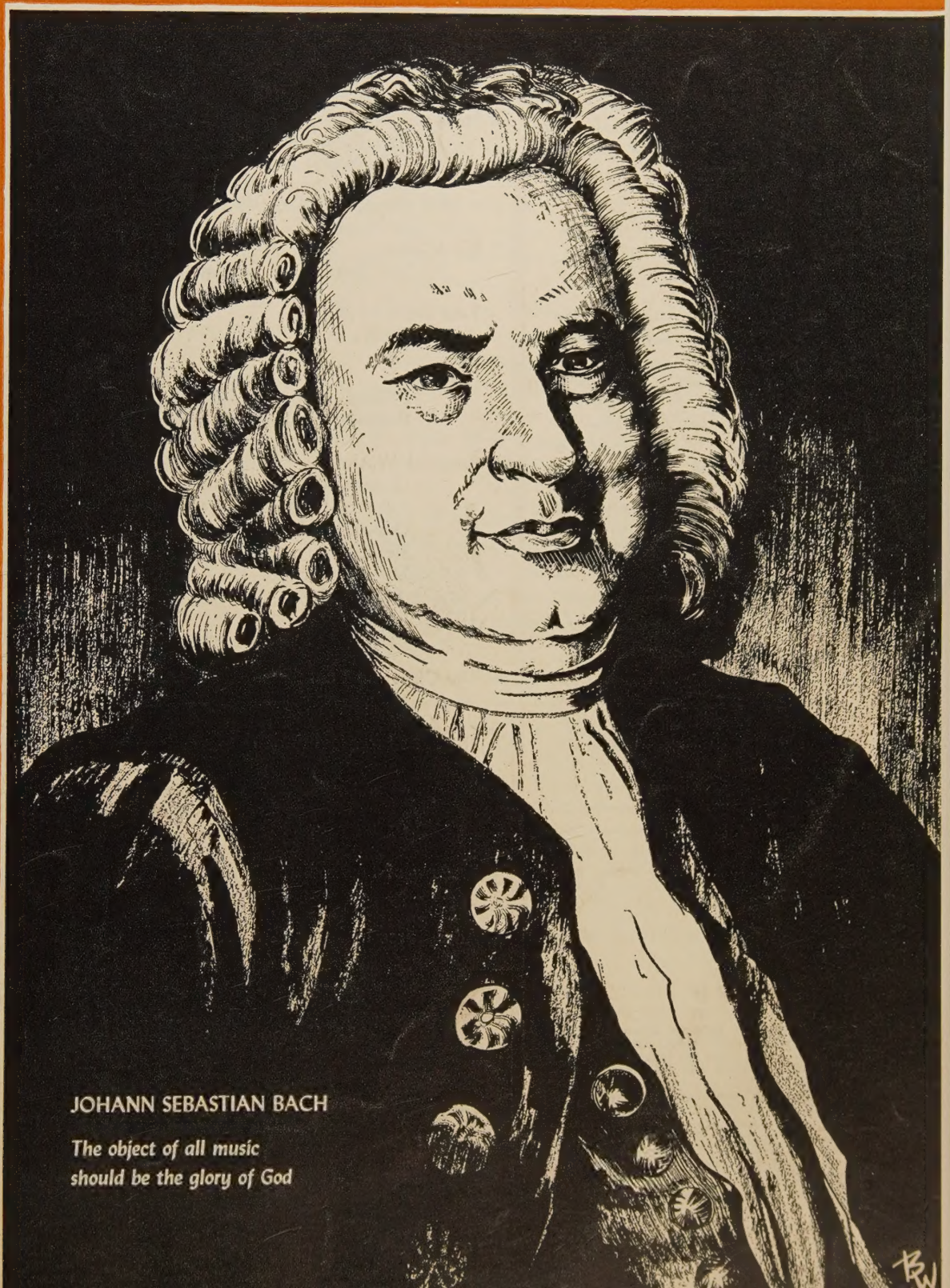

JOHANN SEBASTIAN BACH

The object of all music should be the glory of God

The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

MAY, 1950 • VOLUME 13 • NUMBER 9

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THE COVER: Johann Sebastian Bach (1685-1750) was born in Eisenach, Germany. He was an organist, giving most of his later life to church music. Bach is rated by many as the greatest of all time in both church music and secular music. This year marks the 200th anniversary of his death. The cover drawing is by J. Burnard Wiley, artist for The Methodist Publishing House. See "Bach for the Small Choir," page 25 of this issue.

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EDITORIAL

"Thy Kingdom Come . . ."

IN PLATO'S *Republic* Socrates narrates the famous allegory of the cave to show how far human nature is enlightened—or unenlightened. The Greek philosophers knew that people in their day suffered many false notions about the good life. Now we say that the people of ancient times were superstitious. But modern men, too, have their sweet illusions. In the depths of their souls, however, there is a chronic uneasiness and a yearning to overcome these false notions that stand between them and God.

Some of our modern superstitions obscure the meaning of the Kingdom of God: the idea that if we "educate" our children according to the right formula we will get certain predictable results; the idea that we need only the right political system to bring in the new age of peace and harmony; the idea that just the right mixture of psychology and religion will cure the unrest in men's souls, heal our physical ailments, and solve many unemployment problems.

Such schemes for salvation are not realistic about the nature of man, and they depend too much upon what unaided men can do. Let's not get the cart before the horse. The life that Jesus promised was the Kingdom of God, not the kingdom of man.

The hypothetical men in Plato's allegory had been chained all their lives in a cave so that their faces were never turned toward the light. The only things they could see were their own shadows and the shadows of objects that were moved along behind them. Consequently, they thought the shadows were real. Considering the possibilities if one of the men should come out of the cave, Plato shows (through Socrates as narrator) that this man would think the real objects he saw were quite unreal. In the cave, real objects for him had been mere shadows.

The kingdom many of us believe in is somewhat like these shadows. One of our modern superstitions is to equate the Kingdom of God with the church, or with some plan or program that we have devised. When we do so, the kingdom we really are talking about becomes quite unreal. Compare it with the idea of the Kingdom in the New Testament. A man named John came from the wilderness preaching repentance as the way of forgiveness, preaching that men should make ready *the way of the Lord*. Jesus came preaching that *the time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel.*

So we have two kingdoms: the kingdom of man and the Kingdom of God. What shall we say to distinguish one from the other?

It seems to us that we mean the one when we think in terms of our earning our life in the kingdom by following a set of teachings; the Kingdom Jesus talked about is a gift of God, and a gift is never earned. In the Parable of the Laborers in the Vineyard we find the idea that the Kingdom is the pure gift of grace.

There is one that we talk about building, as though men could construct it by laying stone upon stone; the other is brought to the earth by Jesus of Nazareth through his life, death, and resurrection.

More work, we think, will bring in one kind of kingdom; more faith will bring in that one described in the gospels. Men must repent of their sins, they must love their neighbors, they must trust God. That is the way the Kingdom will come.

We talk about one kingdom as though it will come in just a few years; the Kingdom of God not only has already come, it is *eternal*. "Moral life is only possible for man as he is confronted by *eternity*. This temporal life of his is confronted by eternity in one unique event in time, of which the whole Bible is the record and the explanation. That event is Jesus Christ, crucified and risen from the dead." [1]

One kind of kingdom is based on the idea that God created human beings and then left them cold to work out their own destiny; the other means that God is our Redeemer as well as our creator. The Kingdom means forgiveness, and forgiveness is the redeeming activity of God in history.

Let us, then, see the difference between man's kingdom and God's Kingdom so that when we pray, "Thy Kingdom come," we shall know that man's task is a response to God's holy way. (For an interpretation of the idea of the Kingdom by a New Testament scholar, we refer you to an article to appear in the June issue of THE PASTOR.)

Our urgent need in these times is for faithful men who can proclaim as the apostles did the good news: ". . . being filled with confidence because of the Resurrection of the Lord Jesus Christ, and confirmed in the word of God, with full assurance of the Holy Spirit, they [the apostles] went forth preaching the Gospel of the Kingdom of God that was about to come" (*Letter of Clement to the Corinthians*). With that faith, all men can participate in God's Kingdom; and they will not confuse shadows with the Kingdom that shines brightly in the light of the Gospel.—***N. S. C.***

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[1] J. S. Whale, in *Christian Doctrine* (Macmillan Co.).

Man Re-examine

The Psalmist's question, *What is man . . . ?* has special relevance for the world of today. As the new physics routs the prejudices of an inadequate scientific method, approaches to an age of the Spirit are being laid, says the author, who serves as pastor of Newfield Methodist Church, Bridgeport, Conn.

WE ARE so close to one of the great dramatic moments of history that we cannot begin to see the action, let alone grasp the plot.

Only once before in human history has there been such a moment. When the philosophers and scientists of ancient Greece synthesized their thinking there was, for one brief historical moment, a blaze of self-confidence and insight which burst forth in such beauty that men still stand in awe of its physical ruins and guide their thinking by its philosophical understanding.

Within the past decade there have been set in motion forces that portend so greatly for the thought life of mankind that we wonder where a new philosophical synthesis may lead us. In three different fields of research, each ancient in itself, there have developed in recent years ideas so unorthodox, so far-reaching, and so disruptive of all previously organized thought and observation, that man's own judgment of himself is shaken and uncertain. While Descartes could say with confidence, "I think, therefore I am," modern man would say, "I think I think, therefore I believe I am, though I am not sure what I am."

For centuries man has felt confidence in the "scientific method." When his thought structure became shaken, he could revert to observable phenomena and bolster his courage by saying, "I know it because I see it." Scientific method withstood attack because science dealt with "real things," while philosophy dealt with nebulous ideas, outside the realm of observable phenomena.

Galileo, in his *Opere*, speaks of the aim of scientific investigation as the effort to find "not the true and inner essence of substance, but a knowledge of some of its qualities." The basis of scientific research from the dawn of the modern scientific era down to our generation has been a matter of selecting a single instance, analyzing it completely to find the physical or mathematical principle it exemplifies, deducing from it the consequences mathematically, and then testing the conclusions by further experiment. If experimentation proved the original deductions to be inadequate, then new and more precise deductions were drawn for testing. But, always, it was a concern for observable qualities, not the "true and inner essence of substance."

As one looks back across the past century, it is clear that this method of science had become the creed of a great new world religion, with its devotees scattered all over the face of the earth. Temples of business based on applied science reached their towers above those of the church. Salesmen became the missionaries, and every few years the faithful made pilgrimages to the great councils of the new religion at the international expositions of progress. Though many people had more things with less "peace of mind," and though the tanks and bombers were already in motion in Europe and Asia, one could not be heard if he raised his voice against the sacred creed of the scientific method.

Ten years have changed all that. The world of science at its higher echelons is strangely lost and bewildered. The knowledge of science is a great structure built on foundations that no longer exist. College professors teach the subject matter of the old courses in science, but honestly warn their students that they know little or nothing about the subject. In the physical sciences, where the advanced researchers of two generations ago were looking for the last piece or two of a jigsaw puzzle that would make complete the picture of human knowledge, researchers now are trying to start on an entirely new picture. The last piece for the old puzzle blew the picture apart.

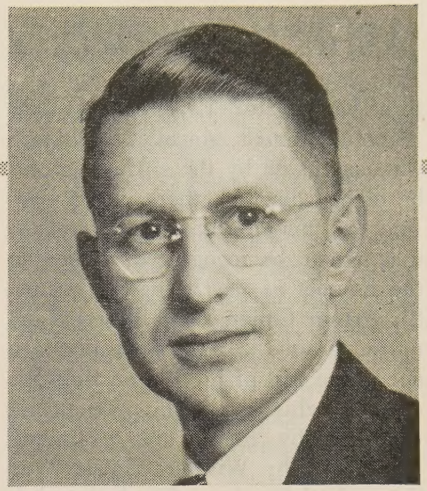
The more discerning of the physical scientists have begun to raise questions not only about the scientific method and its foundations, but also about the capacities of the human mind. Long before the time of modern science, Plato saw that the basis for any theory of knowledge must rest on an understanding of the human mind and its functions. The creed of modern science has been built with blind faith on the assumption that the human mind automatically knows truth through the capacity of the senses. It says, "I see it. I see it many times. I test it. So it must be true."

However, the researches that have been taking place in the realm of the mind of man have revealed whole areas of mental activity that cannot be brought under control. These areas condition the process of observation just as much as the areas of controlled thought. We have learned that perception, for instance, is a habit, controlled not so much by conscious processes as by the sum-total reaction of the organism. This uncontrolled portion of the mental life cannot be ignored when the validity of the processes of observation is evaluated.

Some researchers in the processes of the human mind indicate that only about 10 per cent of the mental life is on the level of the conscious and controllable. Any theory of science based on the availability of an area of controlled thought and observation which represents only 10

His Nature

By EDGAR N. JACKSON



per cent of the mental life raises grave questions as to its adequacy. Our scientific minds are aware as never before of this inadequacy.

Religious thinkers have always felt that there was an area of life through which adequate knowledge could come beyond the reach of controllable and observable phenomena. During a period of blind devotion to scientific method, the belief in revealed knowledge has been discredited. The faith of the religious mind that a Creator is still at work, and is able to use the 90 per cent of the mental life to make his will known, is more valid today than it has been in a long time.

If one wanted to be really "scientific," he would be compelled to admit that many of the phenomena of human experience and human history become understandable only when seen in the light of a belief in revealed knowledge. Forty years ago science looked at religion as an atavism of frightened, primitive man. Now it looks to religion as a source of knowledge and insight beyond that of its own capacity for observation.

During several centuries man's major reaction to the world about him has been to describe and control it. Man now seeks to move beyond description and control to understanding both of his own nature and the "true and inner essence of substance." This is the direction toward religious understanding and insight.

Another area of recent research with unlimited implications for the thought structure of man is that of the structure and energy of the atom. More than he can begin to realize, the theories being evolved from atomic research affect the theories of life and "substance" that have been taken for granted for centuries. Anaxagoras, Leucippus, and Democritus developed a theory acceptable to the ancient Greeks and most of mankind since that time. For them the basis of all matter was the *atomon*, the ultimate, impenetrable, and indivisible unit of all that was made. Through the devious course of history, man has found security in the belief that there was something solid and dependable at the core of matter.

Recent research destroys that security. These little solid cores are not solid, but little well-ordered universes of their own. We are not material in the sense that we have always believed, but rather, constellations of these minute universes, held together by an organizing principle that staggers our understanding. Not only are these minute universes not solid, but they are not even matter in any form that is comprehensible to us. They are infinitesimal bits of energy, held in suspension by a miraculous sense of law and order, which brings us again to the area of religious insight and understanding.

It will probably be centuries before we reorganize all of our thinking to the implications of this scientific insight. For instance, much of our political thinking is as poorly founded in the light of atomic research as our scientific theory is inadequately based on the validity of observable phenomena.

Probably the last thought that entered anyone's mind when the first atom bomb exploded in New Mexico, was that the basis for theoretical communism was being obliterated by one single blow. The practical materialism of the United States as the champion of applied science, and the dialectical materialism of communism, are no longer adequate interpretations of man's place in the world. Those mystic souls who have long felt that there was some strange and unfathomable force existent in the universe, at work in and through the lives of human beings to reveal the nature and will of God, may have been closer to the truth than those superficial materialists who based their theory of the universe on a concept of matter no longer tenable. New meaning may be cast on the idea that *God is a Spirit: and they that worship him must worship him in spirit and in truth.*

How much evidence is being developed to sustain the essentially spiritual interpretation of life revealed through the person of Jesus of Nazareth? How much is being revealed that makes man's scientific self-confidence appear to be the adolescent manifestation of a mankind on the verge of growing up, and for the first time able to handle in any real sense the abstractions that have always been near to the core of religion?

While we would not discredit what Einstein calls his "cosmic religion" that has inspired his great works, one cannot escape the conclusion that even here the goals have been in the field of "more knowledge of the qualities" of things rather than an understanding of the "true and inner essence of substance." Perhaps we shall begin to see the thought life of our great scientists moving beyond those habits of thought that have chained them to observation and measurement, toward that freedom that can come only when man realizes that he is far more than the sum total of his five senses.

Decades ago, William James was so impressed by the evidences of psychic forces that did not fit into any easily explained pattern, that he accepted the presidency of the Amer-

ican Society for Psychic Research. Although much so-called evidence was cast aside by the sifting process he helped develop, there was a residue of unexplainable phenomena that had to be recognized as outside the bounds of psychological norms. Sir Arthur Conan Doyle deserted his more famous Sherlock Holmes to spend the rest of his life on the trail of those elusive psychic phenomena observed by many and examined more fully by William James. Near the end of his days, Sir Arthur left a statement of faith that the great frontiers of the future would be found in the unexplored inner reaches of the human mind.

While it is the common disposition of most persons to discredit much of the activity that goes under the heading of fortune telling, astrology, spiritualism, and other similar activities, there is a well-defined and long-established tendency on the part of the human race to feel that there is something real about the strange outreach of the human spirit. From King Saul on his visit to the witch at Endor down to the modern researcher who investigates the unusual powers of the mind, there is a belief that some capacity of the human spirit can function beyond the limits of time and space.

Within the past two decades considerable work has been done in the field of extrasensory perception. Efforts have been made to accumulate as much verifiable testimony as possible in precognition and mental telepathy. Detailed experiments with and observation of animal and bird life have been conducted with an effort to understand unusual powers and instinctive traits of lower forms of life. Persons have been encouraged to make available to researchers those insights and impressions that have strongly affected their own thought life, but remain outside the area of observation. Carefully supervised laboratory experiments have sought to single out or develop any marked telepathic or clairvoyant aptitude. Old case records have been re-examined for further clues.

For the first time a deliberate and detailed program of research into the phenomena of the mental life has been carried on. Its findings are already significant. Its importance for religion and an understanding of the human soul should prove to be of increasing interest as time passes. Those who think of life as primarily spiritual do not find it impossible to think of special powers of that spirit. Those of us who have shared the experience of the supernormal in the process of prayer have no difficulty in understanding what Alexis Carrel means when he says that prayer is the most powerful force that the mind can generate. Those of us who have felt a strange sensitivity of the soul that we call God's guidance, do not find it hard to believe that there are forces at work upon us beyond those to which our five senses readily respond. In fact, we sometimes wonder why we have allowed our living and thinking to have become so completely conditioned by certain areas of specially refined skin tissue, the five senses.

Those who have sought to destroy the soul of man by finding the last part of a jigsaw puzzle that would explain the innermost reaches of his mechanical organization, may not have blown the picture to pieces in the process, but they have blown the top off of any little theory that would limit the spirit of man to his five rather inadequate senses and what they reveal to him. As never before, man is willing to bow humbly before forces within himself that he cannot explain away or ignore. His essential nature, his spirit, is alive and will not be denied. With this fuller appreciation of the spiritual meaning of his nature, he is willing to see a new meaning to the religious insight that he is made in the image of God. He may not understand all that this means, and he probably never will, but at least his admission has moved him beyond the place where he denies or ignores the most important part of his nature.

The destruction of the influence of an inadequate scientific method has thrown open the doors to new corridors of human research and understanding. The new understanding of the makeup and function of the human mind, as well as the new insights into the structure of what we are still inclined to call matter, offers no end of the possible synthesis. There is a growing impulse to re-evaluate all of life in terms of its spiritual meaning. The hope now is that instead of its being a weary pilgrimage for the saints and mystics, it may become a common road on which all men may walk toward a fuller realization of their stature as creatures sharing a common spirit with their Creator.

Where the road will lead, we do not know, but that religion will again come into its own as "The Prince of Sciences" we do not doubt. Beyond the weaknesses of its churches that have often been mired in the materialism of contemporaneous society, religion has always been true to science at its best by keeping the spirit of man always the focal point of its concern. Let the mind of man stay free to explore, unfettered by false science and false religion, and the possibility of his arriving at a nobler interpretation of his own nature, and of a better world yet to be, may not be the dream of the optimist alone.

When Augustine spoke of the "splendor of order," he spoke of the high art that saw life in terms of its "true and inner substance." When Thomas Aquinas spoke of "that, which being known, brings joy," he saw beyond the controlling of nature through science. Perhaps he foresaw a day when men would add to their control of nature a desire to have their own natures controlled by that deeper law of life that can alone bring joy and satisfaction to the human spirit. Both saw life as more than sensation and description. Both saw a synthesis of a City of God and a City of Man, in a religious submission of life to the will of its Creator. Perhaps it remains for our era to fulfil these ancient hopes. Surely we have new insights as tools, and more acute needs as incentive. If humility is the doorway to understanding, the mind of man as in no other age has its hand on the door-latch.

A Protestant Retreat

By HARRY M. SAVACOOL

Here is a story of the summer retreats of Kirkridge—a semi-monastic fellowship whose purpose is to give discipline and perspective to Christian life. The author, a member of the fellowship, is the Methodist pastor of Owego, N. Y.

THERE has been considerable publicity in recent years concerning the interesting religious movement connected with Iona in Scotland.[1] There is a similar movement in this country that is open to anyone with a passion for a deeper spiritual life and a concern for the quickening of the Christian Church.

This movement centers in "Kirkridge," a secluded region in the mountains of eastern Pennsylvania. It combines a Protestant Retreat House with a continuing fellowship for the deepening of the spiritual life of the individual and the Church.

The retreat center of Kirkridge is in the heart of the Pocono Mountains. It includes a rugged mountain peak on the top of which is a glass-enclosed retreat house with a huge fireplace of hewn stone taken from the top of the mountain. From its windows one looks out upon an awe-inspiring view of twenty miles of rugged mountains stretching in every direction. Nestled in a little valley at the foot of the peak is an old farm. Its buildings have been converted into the living quarters for the retreats. It has a splendid library of devotional literature.

Simplicity is the rule of the Kirkridge retreats which extend, in three- to five-day periods, all through the summer. The groups are small, never numbering more than sixteen persons. Each retreat has a leader to guide the activities of the group. The procedure of the retreat groups varies slightly, but the pattern is generally the same. Retreats begin with the evening meal. There is a cook for lunch and dinner, but serving and clean-up are done by those in retreat. After dinner there is evening worship and then begins the "great silence" which lasts until the end of morning worship at 9:00 A.M.

Only participants can fully appreciate the spiritual refreshment to be found in these twelve-hour periods of silence and meditation. After the rush and hurry of modern life with radio, television, and newspaper, it is refreshing to get away from the clamor and find silence enough for God to speak to the soul.

These are work retreats. Three hours of the forenoon are given to manual labor on the farm or about the grounds. Common labor adds a democratic touch to the retreats; it tends to break down all barriers and makes for a group unity and sharing of experiences. Since the groups are always interdenominational—and often interracial—this unifying force is especially needed. It is amazing how persons at labor forget their differences of background and become one.

After tea and before the late dinner, there is a period for discussion. One of the group leads in a discussion of some pertinent intellectual or theological question.

Then comes the evening worship which in good weather is conducted on the mountaintop. The grandeur of the expansive mountains and the glory of the setting sun make for a sense of the nearness of God.

These retreats are a part of the Kirkridge Fellowship, which is a group of concerned Christians united in a spiritual discipline for the enrichment of their lives and the improvement of their Christian service. They know how easy it is to drift aimlessly in Christian living; to be so busy at many things that the spiritual heart of life is lost. To save themselves from being of the world as well as in it, they have worked out for themselves a "rule" by which they agree to live.

1. To keep a daily half-hour of devotion before 9:00 A.M.
2. To read the suggested lectionary and use a particular hymn. A lectionary is furnished.
3. To offer grace at each meal.
4. To pray at the day's end.
5. To make a personal retreat each month of six hours alone, or that period divided twice or thrice, for silent praise, confession, thanksgiving, praise, intercession, and anniversary rereading of vows of ordination, baptism, or marriage.
6. To tithe scrupulously.
7. To work for the growth of a Christian cell where I am.
8. To live frugally, with simplicity in spending and eating; keeping fit, sleeping enough; sharing life with my household.
9. To make a retreat with other Kirkridge members once yearly.

In addition to these definite rules the Kirkridge Fellowship has set before itself seven "intentions":

1. To identify myself with all those with whom Christ would have fellowship—racial, cultural, and economic groups.
2. To demonstrate my Christianity in civic action: constructive attitudes on Sunday observance, use of liquor, political concern, consumer co-operatives, labor and management, and farmers.
3. To grow intellectually as a Christian by reading a solid book at least monthly.
4. To practice Christian reconciliation.
5. To share myself with my household by giving an hour daily in relaxed converse, such hours to be cumulative if I miss a day. Group action concerning spending, chores, and worship.
6. To win some new person each month to the Christian life.
7. To pray constantly; "flash" prayers for causes, persons, and praise.

Because it is so easy to make good resolves and forget them, the Kirkridge Fellowship provides for the sending in of a quarterly report of success or failure in keeping the discipline.

(Anyone interested in contacting Kirkridge may do so by writing R. D., Bangor, Pa.)

[1] Iona, an island off the coast of Scotland, is a retreat location for British Christians.

slants on the secular

By CLARENCE F. AVEY

SPEAKING of things secular, the H-bomb (Hell or Hydrogen, take your choice), whose manufacture was so nonchalantly announced by the President on February 1, is about as secular as anything we can think about. Its appearance in a world scene already complicated beyond solution marks a climax of the spirit of worldliness in our common life.

The new bomb is not a weapon, fearful as that aspect of it may be, so much as it is a portent, an outgrowth of a way of life. Given the scientific age, it is an inevitable expression, the logical conclusion, of what this era in history stands for.

For, other factors being what they are in human affairs, how can you avoid the H-bomb, or something like it? This is the age of power, of unceasing struggle for place, prestige, and position. It is an age of national pride, of refusal to relinquish sovereignty in favor of the general welfare. It is a time of selfish aggrandizement at the expense of others. It is a day of hard and unyielding dogmas which are propagated as containing all the truth there is. Our generation seeks a material security rather than spiritual fruitfulness.

Thus this new instrument of death and destruction is not a thing in itself. It is an extension of a state of mind among humankind. It is a horrid expression of a corruption which lies in the dark recesses of the human spirit. Such things as the new bomb do not come without cause. Therefore, we should set ourselves at the task of examining the real cause for its appearance, and to a resolute cleansing of the soil from which it sprang.

AN ASTOUNDING side development of the announcement of the bomb's possibility was the immediate attempt of the men who are to make it—our distinguished scientists—to escape responsibility. "It's not on our body," all with one accord they began to say in Chinese fashion!

By a process of specious reasoning they came to the conclusion that the whole affair was outside the field of morals. Russia, they said, undoubtedly knows the "secret" as well as we, but the Soviet Union has not been disposed to accept a sound plan (our plan) of control. Therefore, we are left with no choice but to go ahead. Since moral values imply the possibility of choice, and there is no choice, then no question of morality is involved!

No choice between making an aggressive weapon which would spread indiscriminate slaughter and ruin over an area of a hundred miles without consideration for old or sick, women or children, civilian or soldier—and the refusal to engage in the creation of such a weapon? No choice between spending precious mental energy and wealth untold in achieving new potential for war—and redoubling our search for a way to put an end to all war, the end result demanded recently by British atomic scientists? Well, now!

How ineffective the churches (those who had any convictions in the matter) were in making themselves felt on this issue! Before they could open their mouths, behold, the bomb! So do the forces of darkness outrun the children of light in this grim world.

CONSIDERING the barking that is done in the commissions and assemblies of the United Nations, one has cause to wonder if dogs wouldn't do a better job than men in settling their affairs over the council table. Some time ago a ten-year-old Brooklyn boy wrote a missive to the United Nations. Said the boy: "I have a dog. He is a German shepherd and his name is Butchie. Everybody in our house is happy when Butchie is around. He is also good in keeping peace when my friends start to fight. I would like to bring Butchie to the Security Council. If there are any arguments Butchie would bark and tell them to be more quiet. I think everybody will then get along much better."

We hereby nominate Butchie for the chairmanship of the Security Council. Considering his qualifications, and considering the behavior of some of the human constituents of the U.N., Butchie would be a decided improvement.

ONE OF the signs of hope for our social order lies in the short shrift which the public made of New York's Mayor O'Dwyer, when he recently announced a proposal to make gambling legal, thereby removing all its baleful aspects and, incidentally, obtaining a nice, fat source of revenue. Governor Tom Dewey, who had painful memories of gangland's operations on the sidewalks of New York, came forth with a ringing denunciation of the proposal. It was, said the governor, "shocking, indecent, and immoral."

Even the mayor's fellow Democrats had little use for the plan. One of them termed the whole idea of legalized gambling "revolting." The same gentleman went on to say: "The sooner we get back to the substance of good social living and a realization that you can't make gambling honest any more than you can make a whistle out of a pig's tail, the better it will be for society." He refused to admit that the great state of New York could not get along without the revenue produced by "this miserable habit."

THE CRISES of our time, if we may indulge in a bit of preaching, are due in largest measure to a failure of spirit. Before we have failed in the realm of the external activities of international relations, politics, government, social morality, we have failed in the inner life, out of which rise the motives and goals for living.

The secular spirit has had its innings for a long time now. It has been tried and found wanting. A sick world languishes for a new spirit, a spirit of undaunted goodwill, of aggressive friendliness, of concern, of sharing and sympathy. We venture to say, as we approach Pentecost, that this is the Holy Spirit which our world needs most.

(The author is pastor of Starrett Memorial Church, Athol, Mass.)

BIBLE STUDY

By ALBERT E. BARNETT

The Message of Revelation

The conflict between the Christian Church and the Roman Empire is dramatized in the Book of Revelation. Haggard Christians are assured by the prophet that their cause will be vindicated by God's judgment. This is the third article in a series on "Near-Great Books of the New Testament" by the professor of New Testament Interpretation, Garrett Biblical Institute, Evanston, Ill.

GRANDEUR of theme has always been one of the principal attractions of Revelation. The destiny of mankind and the outcome of human history, both viewed in the light of God's ultimate purpose, are the foci of the author's interest. His exposition is dramatic and pictorial rather than sympathetic and logical. He seeks and achieves profound emotional effects rather than carefully reasoned judgments. To be understood, he must be granted the license of the poet and painter, else the essential values he exalts are missed or distorted.

Successive visions mark the stages of the author's exposition of his subject. Dramatic effectiveness determines their sequence. Vividness, not detailed meaning, is the function of the word pictures presented with such surpassing realism. Literalism, in interpreting these materials, misses their point. They are meant to be felt, not analyzed. Permitted to speak to the imagination and create the emotional effects that have always given Revelation much of its appeal, they contribute indispensably to the message the prophet wished his readers to get. The dirge over the fall of Rome (chap. 18), the portrayal of the Great Judgment (chap. 20), the description of the New Jerusalem (21:1–22:5) are passages of incomparable power and suggestiveness.

A vital and heroic religious faith, however, has given Revelation its principal appeal for Christians through the centuries. Its supreme value consists in its religiousness. Its popularity in times of crisis is understandable in view of the fact that its author was originally concerned with the function of religion in one of the most terrible crises faced by the early Church.

Religious faith, in Revelation, develops from the conviction that divine purpose is inwrought in creation. Intelligence, not chance, determines the course of history. Life is meaningful, not chaotic. Men may therefore reasonably and justifiably dare to live sacrificially. They may with confidence be faithful to their best moral insights. A power to which Rome is itself accountable guarantees the validity of moral values. In a time when chaos promised to triumph over order, when evil seemed enthroned, when virtue was scorned, the author of Revelation affirmed his faith with a confidence which circumstances made almost fantastic.

In the presence of overwhelming disaster for the Christian movement and for Christians individually, the prophet declines to believe that God is either powerless or unconcerned. Rather, he expresses the confidence that the evidence, apparently showing God's defeat, actually illustrates His mysterious way of achieving victory over his enemies. Pessimism, he feels, grows out of seeking the meaning of the present by light from the past. Faith suggests that the future gives the present its true meaning. A new world about to be born offers the clues to a right understanding of the world now dying. Events are to be interpreted less in terms of their antecedents and more because of the outcomes they portend.

When human affairs have reached such a desperate state that men can devise no remedy, their hopes may nevertheless find a sure foundation in God's goodness, his sovereignty, his care for good men, the certainty that his eternal kingdom will supplant all earthly kingdoms. *The endurance and fidelity of God's people rest on* moral fact (13:10; 14:12).[1] Though she . . . *made all the heathen drink the wine of the passion of her immorality*, mighty Babylon is doomed (14:8). They who follow her materialistic way of life *shall drink the wine of God's wrath, poured unmixed into the cup of his anger* . . . (14:10). But those who remain faithful to the Lamb will have *his name and his Father's name written on their foreheads* (14:1). Their end will be peace, not torture *with fire and brimstone*, and they will *rest from their toil, for what they have done will go with them* (14:10, 13).

With fine insight, the author of Revelation sees the deceptiveness of worldly wisdom. So-called practical men are fools from the standpoint of faith. Brute force and material wealth appear to represent power and permanence. But that is illusion. A world or a life built on such foundations cannot last. Though once *dressed in purple and scarlet* and glittering *with gold, precious stones, and pearls*, mighty Babylon falls. She could not with impunity drink *the blood of God's people, and the blood of the witnesses of Jesus* (17:6). Her pride and self-sufficiency presage a future in which she will become *the haunt of demons, and a dungeon for every foul spirit and*

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[1] Quotations from the New Testament are those rendered by Edgar J. Goodspeed in *The Bible: An American Translation*. Used by permission of the University of Chicago Press, Publisher.

every unclean and loathsome bird . . . (18:3). Because Babylon possessed only the greatness of wealth and power she faces utter destruction. Utterness and irrevocability will mark her unparalleled doom:

The sound of harpists and musicians, flute-players, and trumpeters will never be heard in you again. No craftsman of any kind will ever be found in you again, no sound of the millstone will ever be heard in you again; no light of any lamp will ever shine in you again; no voice of bride or bridegroom will ever be heard in you again. For your merchants were the great men of the earth; by your magic all the heathen have been led astray, and in you was found the blood of prophets, God's people, and all who have been slaughtered on the earth (18:22-24).

The New Jerusalem is really "the Eternal City." Rome, typified by Babylon, only appeared to be. *The old order . . .* of brute force disintegrates because the God of Christian faith is set on *making everything new* (21:5). His *dwelling is with men . . .* and he proposes to establish on earth a society in which *there will be no death any longer, nor any grief or crying or pain* (21:3-4). God, not the political state, can sustain men's hopes. He will be with people who determine to be *his people* (21:3). The city in which he dwells with his people *does not need the sun nor the moon to shine in it . . .* because *the glory of God* lights it, *and the Lamb is its lamp. . . . Its gates will never be shut by day—for there will be no night there . . .* (21:23-26).

Thus, figuratively, does Revelation set the Church over against the Empire. In it is nurtured a way of life destined to become the new world order, a society different in kind from anything yet established on earth. The appearance of Christ, to whom the Church owes its origin, was the decisive turning point in history. The conflict between Church and Empire, which forms the background of Revelation, reflects the antagonism between programs for the world of which Jesus and Satan are respectively the incarnations.

God's impending Judgment will bring the conflict between divine and satanic forces to a climax. It will validate the Christian faith by its exaltation of values, which are the antitheses of those on which the despotic political state rests. In view of the Judgment, men universally are urged to value things and understand events with a view to God's purposes and ends:

Mighty Babylon is fallen! . . . the kings of the earth have joined in her idolatry, and the traders of the earth have grown rich from her excessive luxury! . . . The kings of the earth . . . will weep and lament over her when they see the smoke from her burning. . . . The merchants of the earth will weep and mourn over her, for no one will buy their cargoes any more—cargoes of gold, silver, precious stones, pearls, fine linen, purple, silk, and scarlet . . . slaves— and human lives! (18:2-20, *passim*)

Over against fallen Babylon, the prophet sees *the new Jerusalem, the holy city, come down out of heaven from God, like a bride dressed and ready to meet her husband.*

He hears a heavenly voice proclaiming, *See! God's dwelling is with men, and he will live with them. They will be his people and God himself will be with them, and he will wipe every tear from their eyes. There will be no death any longer, nor any grief or crying or pain. The old order has passed away* (21:3, 4).

Pomp and grandeur thus turn out to be rubbish. Material wealth and military power are illusions. Instead of being practical and realistic, the rich and powerful are shown to have been dreamers. Christ and those who follow him are alone realistic. The prosperity of the wicked and the suffering of the righteous are equally temporary. On the Judgment Day God will right all wrongs.

Two worlds exist for the man of faith. The visions of the prophet make him aware of the higher world where God's sovereignty is already fully established. The conflict now in progress on earth was first fought out in Heaven and culminated in Satan's defeat and expulsion. That heavenly outcome guarantees that in the earthly scene Satan and his followers will likewise be routed. The problems and perplexities of men grow out of the fact that they usually see only the earthly half of reality. Christian faith opens their eyes to the fact that they are actually creatures not of time but of eternity. It helps them see that life is not found in material indulgence, but in commitment to the values of the heavenly order.

The supreme message of Revelation is its call to faith in God. God reigns and his cause will prevail. Godliness is therefore man's only wisdom. The prophet's world was "on fire," but he had found "God's bosom for to be a pillow." Because he reckons on God's love and power, the prophet is sure of the issue of the battle between Empire and Church and the ultimate outcome of history.

Johann Sebastian Bach . . . was born in Eisenach, a small Thuringian town, in the year 1685. His cradle stood at the foot of the Wartburg, where the country's most famous minnesingers are said to have met, in 1207, and where, three hundred years later, Luther translated the Bible into German (1521), an event that was as important to the development of music as it was to that of religion. Bach thus grew up in a center of Protestantism. It was the faith of his family and became one of the most potent inspirations of his music. The choral, the ideal expression of Evangelical church music, was one of the main pillars of Bach's work. Whatever Bach created in the realm of religious music was a typical manifestation of his faith, and there is hardly a more striking proof of the universality of his art than the fact that today members of all religions, without exception, humbly bow their heads before the majesty of his music, and the further fact that his Whitsun and Easter works are heard today both in Protestant and in Catholic churches.

—Kurt Pahlen, in Music History of the World; James A. Galston, trans. (Crown Publishers)

your right to say it

LIBERTY OF THOUGHT IS THE LIGHT OF THE SOUL---Voltaire

CALL FOR DISSENTERS

JOHN E. THOMPSON • *the Methodist Church, Pleasant City, Ohio*

The comments of John O. Gross [March, p. 6] on the Thomas article, "The Dissenters Role in a Totalitarian Age," were most timely, and they have unusual relevance to present-day conditions. Never was there a time when the American people were so bombarded through the press and the radio by propaganda of every kind. While some of it is wholesome, a large proportion of it is selfish, insidious, unwholesome, and not in the public interest.

This constant barrage of propaganda has caused great confusion in the minds of the public, and large segments of the population have been swept off their feet thereby. In the face of so much unscrupulous propaganda, there is indeed a role for the honest dissenter who with clear mind and undaunted spirit can discern the true from the false and sift the wheat from the chaff. . . .

These times with their selfish, godless propaganda, call for stalwart dissenters and non-conformists. They can help purify our national soul—our politics and our diplomacy. In other decades of history the dissenters—and non-conformists—have rendered signal service to the Christian cause. Some of these men who appeared on the scene at a time of great confusion and unrest helped peoples and nations to re-discover God, and to bring him back into their lives.

Martin Luther, a dissenter, appeared at such a time, going forth proclaiming a new evangel: Justification by faith. He stirred Europe to its depths. John Wesley, likewise a dissenter, appeared on the horizon when conditions on the continent of Europe and England were at their lowest ebb spiritually. Wesley's appearance changed the course of history, and from the fire which he kindled on England's countryside a flame spread which has touched the far corners of the earth.

These men of dissent lifted the world of their day out of the grave of spiritual sterility to the mountain peak of spiritual power. The need for such men never was more urgent. The religious world, the economic world, the political world, and the world of diplomacy sorely need them. "Give us the dissenter instead of the blind mob that can be manipulated for profit and power by unscrupulous leaders." There is still a role for dissenters; may they increase, may they ever be with us; for life will be more wholesome by having them around.

WANTS MORE OF FLEMING

REUBEN W. RADER • *Fairdale, Pa.*

Congratulations on the review in the February issue by D. F. Fleming, "The Cold War in Review." Very illuminating. Could we have some more by Dr. Fleming in the future?

THE PASTOR is a great help in the minister's workshop. Keep up the good work.

TWO SUGGESTIONS

HOMER C. EVANS • *First Methodist Church, Silver Springs, N. Y.*

. . . Your periodical is of great value. I enjoy the spirited exchange in "Your Right to Say It." Russell Dicks's contributions are very helpful. I have begun to suspect [however] that he has come to suspect that he is *an authority*. His latest sounds a little too dogmatic and not suggestive enough. After all, perhaps he could use some of his psychological insights in these contributions.

May I make two suggestions? Tell your specialists to minimize technical jargon, and clamp down on wordiness. A few articles are too long.

HOW PASTORAL WORK SECTION HELPS MINISTERS

FORREST E. MOHR • *Central Methodist Church, Lake Odessa, Mich.*

I do appreciate the extent to which THE PASTOR attempts to present the major aims of pastoral work. As a neophyte pastor, I get very practical helps in every issue. . . .

Your book reviews and Russell Dicks's Clinical Material are indeed helpful.

JOHN K. MONTGOMERY • *Fisk Memorial Methodist Church, Natick, Mass.*

I want to commend you for the last [February] issue of THE PASTOR. I found especially helpful the section on pastoral work, and the article "Creative Listening in Marital Counseling," by Russell L. Dicks. . . .

WAYNE COOK • *First Methodist Church Quanah, Tex.*

. . . May I take this opportunity to thank you for the splendid magazine which you are providing for us. I especially enjoy Russell L. Dicks's section on Pastoral Work. He gets "down to cases." . . .

W. LOWRY ANDERSON • *the Methodist Church, Hinesville, Ga.*

. . . THE PASTOR brings the authority and "punch" of sensible counsel which I need and from which I profit in my pastoral relationships. Thank you for the service you are rendering.

THANKS FOR REPRINTS

JOHN L. CROSS • *Rolla, N. D.*

Please send me a reprint of "Services for the Sick and Dying" [by Arthur P. Colbourn, Jan., p. 25].

Mr. Colbourn deserves much credit for these helpful suggestions. He supplies material to help in a field that is not too often covered in religious journals.

B. BROOKS SHAKE • *District Superintendent, Warsaw, Ind.*

I have read with interest the splendid article . . . on "Services for the Sick and Dying." I notice that this article is available in pamphlet form. I should like every pastor in my district to have a copy of that. If you will be kind enough to send me fifty copies I shall see that each pastor gets one. . . .

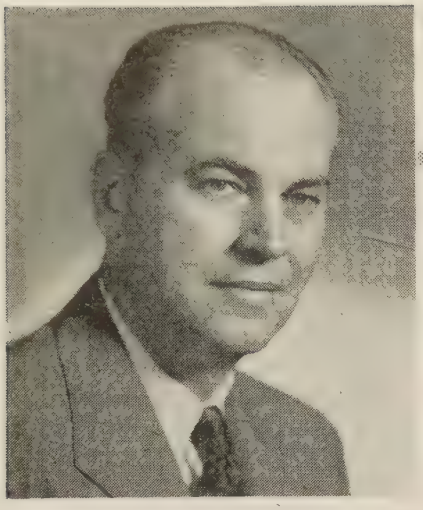
CHARLES L. RUHLEN • *Clay Center, Kans.*

Please send me two copies of the reprint of "Services for the Sick and Dying" . . .

I want to give a copy of this reprint of a most excellent article on this subject to my pastor-son . . .

Thank you for this and so many other inspiring and helpful editorials and articles we receive in THE PASTOR.

Preaching: A



The futility of blunt moralizing indicates the need for prudence in preaching. "The evidence in a sermon should cause an audience to condemn itself," says the professor of Speech at Perkins School of Theology, Dallas, Tex. This article begins a series of four under the general topic, "Approaches to Preaching."

EARLY American preachers used the direct attack almost wholly as their approach to sermonizing. Since these ministers were the educated men of their communities, they felt free to tell their membership what to believe and what not to believe; what was right and what was wrong; and just what the punishment would be if their advice was not followed. Perhaps the method was a good one for that day; at least it worked. However, a few preachers today still insist on their right to dictate rather than lead, and they appear determined to use their prerogative of a free pulpit for the purpose of attacking their congregations.

Each generation of preachers is confronted with problems that are mainly contemporary in nature, but in addition they face other problems which are constant with every age, such as the suppression of evil and the encouragement of goodness. The form in which goodness or evil appears may change with changing generations, but the elements themselves, along with others, remain.

Approaches in dealing with these constant factors also change as our concepts about the world enlarge. These variations in approach may be illustrated by considering a few customs which are representative of changes in every area of living.

A study of the history of marriage brings to light some interesting methods used by cave dwellers in acquiring mates. It seems that at one time it was a custom that the male, after sighting a likely looking partner, would hit her over the head with a club and drag her through the bushes by the hair; and then with the help of this new member of his family, he set up housekeeping in the caverns of a rocky hillside. In other words, he used the direct approach in acquiring a wife.

Warfare was carried on for thousands of years by using the technique of direct attack. We are familiar with the great "Wall of China" and the "Walls of Jericho" which were erected as safeguards against direct military attack. Great battering rams had to be used on these walls before an enemy could gain access to the city dwellers. In recent times the Maginot line was constructed with the idea that direct attack would continue to be the method used in modern war. The well-known invention by the Wright brothers, however, made walls and direct attacks obsolete. The more recent discovery and control of atomic energy makes the idea of direct attack by great numbers of men still more outdated. The method of riding directly at an enemy and killing him with an arrow is gone forever.

Football is a recent game, but even in the early days of this sport, direct attack was the main principle of the game. The team that had the most weight and muscle had the best chance to win. With the introduction of passing into the game, muscle and weight became secondary to skill and surprise. While weight is still helpful, it isn't any more difficult to pass over a lineman weighing 250 pounds than over one who weighs 150 pounds.

People today automatically exclaim, "How crude!" when they read about the wooing tactics of the cave man. "How naïve," any person trained in modern warfare would say if he saw a city being surrounded by walls for military purposes today. Yet, in the face of these great changes in world movements, we who are preachers have been distressingly slow in changing our basic attitudes toward the ministry. In accepting the fact that since we are no longer always the best-educated people in our communities, we need a different approach in preaching from the one used by our more highly revered ancestors.

The aim of this article is to emphasize the need and place for an indirect approach in preaching. It is acknowledged, of course, that there are some problems that can be dealt with in sermons in a direct manner, particularly problems in which a minimum amount of prejudice is involved.

In a physical sense all sermons are of course indirect, for there is nothing about a sermon that in a literal way touches the members of a congregation. On the other hand a sermon may directly attack the beliefs and prejudices of a congregation in such a way that the church membership is offended and alienated instead of having its loyalty and devotion to the Christian cause deepened.

Preachers can learn an important lesson from the manner in which Winston Churchill conducted himself in dealing with his colleagues during the recent years when England's survival was a question mark. In "Their Finest Hour."[1] (*Life*, Feb. 7, 1949) Churchill explains his basic attitude regarding the use of authority. He states: "Power, for the sake of lording it over fellow-creatures or adding to personal pomp, is rightly judged base. But power in a national crisis, when a man believes he knows what

[1] The book, *Their Finest Hour*, was published by Houghton Mifflin Co.

Indirect Approach

By THOMAS H. MARSH

orders should be given, is a blessing. In any sphere of action there can be no comparison between the positions of number one and numbers two, three or four."

There was no question but that Churchill was England's number one man during this period, yet note the insight into human nature he exhibited by using his authority with extreme reserve. All decisions made by him relating to his position as Minister of Defence were put into writing, and his policy in regard to the approach he used in these messages is described by himself as follows: "It is always better, except in the hierarchy of military discipline, to express opinions and wishes rather than to give orders. . . . though not expressed as orders, they [his wishes] very often found their fruition in action."

With all of his power and authority Churchill expressed opinions and stated wishes instead of giving orders. There should be a lesson here in human relations for preachers. Churchill himself acknowledged that he achieved a degree of co-operation from his colleagues that could not have been realized through the direct approach of giving orders.

Every preacher with experience in rural work knows that if he is to conduct a funeral at a certain place and has a choice of driving ten miles through deep mud or twenty miles on a concrete highway in order to reach his destination, the indirect route is the wiser choice. This also holds true when preaching on some subjects. A sermon, it is to be remembered, is not an end in itself, but is a means of approaching men and women on subjects of spiritual significance.

The psychology of an indirect approach for preaching is well illustrated in Aesop's familiar fable, "The Wind and the Sun." You will recall that the Sun and the Wind were contending as to which was the stronger. They saw a traveler coming down the road and they agreed to settle their difference of opinion by discovering which of them could make the traveler take off his cloak. The Sun retired behind a cloud and the Wind began to blow was hard as it could. The harder the Wind blew, the more closely did the traveler wrap his cloak around him, till at last the Wind gave up in despair. Then the Sun came out and shone in full brightness upon the traveler. The traveler soon became so uncomfortably warm that he wisely took off his cloak.

The point in this fable can be summarized in the words of the prophet Zechariah: . . . *Not by might, nor by power, but by my Spirit, saith Jehovah of hosts.* The pertinent question here is, of course, how to apply this principle to preaching. The conclusion to the whole matter is that, if Christ is presented in a true light, the very warmth of the personality of our Lord will open a listener's heart and mind, and his best self will respond to a call for noble living.

On the other hand, no amount of blow-hard preaching will cause men to change their manner of living; they merely pull their habits of living more tightly about them and eventually invite their minister to shout his wares in another sanctuary where they do not have to listen. Men cannot be forced into righteousness, but they can be led.

Religion is concerned with areas of life that are highly emotionalized. This condition may be used as a source of strength, or it may cause great opposition to what is said in a sermon. Devout Christian persons differ widely in their thinking about important issues. Prejudice enters into the thinking of Christians as well as into the thinking of those who do not think in terms of Christianity. If preaching is to be constructive, a minister needs to recognize that such prejudice exists and plan his attack in preaching accordingly.

A congregation must be psychologically prepared before a reprimand from their minister will be accepted in any constructive way. Timing and mood are important. We may learn a lesson in this area from a preacher told about about in the Old Testament (II Sam. 12:1-14). The preacher's audience was a king who had committed murder and adultery. The preacher went to see his parishioner and began telling him a story about a rich man and a poor man who lived in the same neighborhood. The rich man had many flocks, but the poor man had only one ewe lamb, . . . *which he had bought and nourished up; and it grew up together with him, and with his children; it did eat of his own morsel, and drank of his own cup, and lay in his bosom* . . .

One day the rich man had company, continued the preacher, and instead of taking one of his own flock to celebrate the coming of his friend, he took the poor man's lamb and dressed it for the man that was come to him. At this point in the story we are told that the king's anger was greatly kindled against the rich man, and he cried out to the preacher: *As Jehovah liveth, the man that hath done this is worthy to die.*

King David had been thoroughly conditioned for the accusation which followed immediately, and could therefore do nothing but accept his own previous condemnation. How much of a hearing, however, do you suppose the preacher would have received if he had started out by telling the king directly that he was a murderer and an adulterer? This principle applies to an audience of one thousand as well as to an audience of one. The evidence in a sermon should cause an audience to condemn itself.

Henry Ward Beecher was a strong advocate of the indirect approach when dealing with subjects where prejudices were prominently involved. Note how he approached the subject of slavery:

"When I was settled at Indianapolis, nobody was allowed to say a word on the subject of slavery. They were all red-hot out there then; and one of the Elders said: 'If an abolitionist comes here, I will head a mob to put him down.' I was a young

preacher. I had some pluck; and I felt, and it grew in me, that that was a subject that ought to be preached upon; but I knew that just as sure as I preached an abolition sermon they would blow me up sky high, and my usefulness in that parish would be gone. Yet I was determined they should hear it, first or last. The question was, 'How shall I do it?' I recollect one of the earliest efforts I made in that direction was in a sermon on some general topic. It was necessary to illustrate a point, and I did it by picturing a father ransoming his son from captivity among the Algerines, and glorying in his love of liberty and his fight against bondage. They all thought I was going to apply it to slavery, but I did not. I applied it to my subject, and it passed off; and they all drew a long breath.

"It was not long before I had another illustration from that quarter. And so, before I had been there a year, I had gone over all the sore spots of slavery, in illustrating the subjects of Christian experience and doctrine. It broke the ice." [1]

This sample of Beecher's preaching illustrates his application of an indirect approach in dealing with subjects about which there is a great deal of prejudice. Certainly no Christian minister of today believes there has been a settlement of the issues existing between white and black men merely because slavery was declared illegal. There is as much need for skill in preaching on the race question today as there was during Beecher's time. Beecher explains the psychology of his approach by means of a fish story:

"You may go down to the brook under the willows and angle for the trout that everybody has been trying to catch, but in vain. You go splashing and tearing along, throwing in your pole, line and all. Do you think you can catch him that way? No, indeed; you must begin afar off and quietly; if need be, drawing yourself along on the grass, and perhaps even on your belly, until you come where through the quivering leaves you see the flash of sun, and then slowly and gently you throw your line around, so that the fly on its end falls as light as a gossamer upon the placid surface of the brook. The trout will think, 'That is not a bait to catch me; there is nobody there,' and he rises to the fly, takes it, and you take him.

"So there are thousands of persons in the world that you will take if they do not know that you are after them, but whom you could not touch if they suspected your purpose." [2]

One need not go any further than the New Testament to find excellent examples of indirect preaching. Jesus used this approach with few exceptions during his entire ministry. A few examples from the New Testament will illustrate this point. Recall the occasion when Jesus went into a ship and a multitude stood on the shore. *And he spake to them many things in parables.* The disciples asked Jesus why he spoke in parables. His answer is enlightening: . . . *because seeing they see not; and hearing they hear not, neither do they understand.*

When Jesus tried to help the disciples understand what the kingdom was in which he believed so fully, instead of trying to define this kingdom with all the abstract implications of language definitions, Jesus chose the indirect attack. He said the kingdom of heaven is likened unto a sower; the kingdom of heaven is like to a grain of mustard seed; the kingdom of heaven is like unto leaven; the kingdom of heaven is like unto a treasure hid in a field; the kingdom of heaven is like unto a dealer in pearls; the kingdom of heaven is like unto a net; the kingdom of heaven is like unto the man who bringeth forth out of his treasure things new and old.

Concepts which are too big for men to grasp in their entirety can be understood in part by showing a likeness to that which is already understood. The multitude knew about treasures in fields, about pearl dealers, yeast, mustard seed, and fishing nets. Jesus used this indirect method of preaching because it helped those to see who before had not seen, and those to hear who never before had heard.

[1] Lionel Crocker, *Henry Ward Beecher's Speaking Art* (Fleming H. Revell Co. 1937.), p. 167.

[2] *Ibid.*, p. 168.

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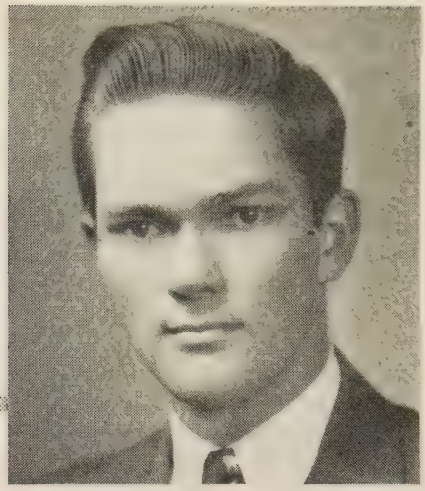
And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people.

THERE are those who believe that the fruits of the Holy Spirit are the sawdust trail, the unknown tongue, and a blatant verbosity which assumes that God is either afar off or practically deaf. While teeming multitudes cry for wisdom, these people speak in tongues unknown even to God. While restless souls plead for rest they shovel out the sawdust on which they may perform their annual gymnastics. While confused minds yearn for peace their answer is confusion more confounded.

There are others who believe that the Holy Spirit expresses himself in truths about which they are to argue. After these truths have run the gamut of their minds, they pay intellectual respect to those which fit most coherently into their scheme of prejudices. They do not speak in an unknown tongue, but intelligent lip service to their present ideals is sufficient for them. They do not perform unusual gymnastics on the sawdust, but a moth-ball piety that conforms to respectable rituals and graceful ceremonies is enough to satisfy the pangs of their religious hunger.

For the first group, the Holy Spirit results in emotional tangents; where-

y the Eternal



A Sermon for Pentecost by GLENN DORRIS

Instead of trying to possess God, "we need to let God find entrance into our lives and possess us." It is with the latter experience that the power of the Holy Spirit becomes a present reality. The author is minister of St. John Methodist Church, LaGrange, Ga. His text is taken from Acts 2:44-47.

as for the second group, He expresses himself in mental flights. The former think they have Him when they go to bed with the rhapsodics and get up with the ecstatics. The latter are sure they have Him when they go to bed with the major and get up with the minor premise on their minds.

Peter proclaimed the unshakable serenities of the Christian faith, and those who believed were captivated by the Eternal. The Holy Spirit came into the hearers. Now let us ascertain the real fruits of the Spirit of God by seeing what happened once they were possessed by the Eternal. Three things happened to them.

I

There was a new unity of purpose. And all that believed were together, and had all things common . . . They were unified as a group because within they were of singleness of purpose.

Someone said of John Knox, "He was a man of singular majesty." When we hear him praying, "Give me Scotland or I die," we know it is true. The confusion is not without, it is within. The despair of the world is a misguided hope within us. The outside world mirrors the sinful reality within us. We are torn in strife between two selves. The human heart, not Bataan, is the real battlefield. And our higher self is making its last stand, its lonely march. Torn between two ideals, stranded between two worlds, wrought with despair and plagued with confusion, we fool ourselves into believing that a manipulation of the forces without will give us a peace within. We cannot materialize the spiritual and we cannot spiritualize the material.

Jesus was unified in purpose. The revelation of God's will to man was his one desire. The reconciliation of man to his Maker, to do the will of His Father in heaven, was uppermost in the life of Jesus.

It is not sufficient, however, to be integrated around any purpose. The Devil is integrated and amazingly consistent. Integration alone is not the question as integration implies a scale of values. Around what values are we to integrate our lives?

II

This brings us to the second fruit of the Holy Spirit. Not only was there unity of purpose among those who believed but there was also *a new scale of values.* They . . . *sold their possessions and goods, and parted them to all men, as every man had need.*

When a person is enthralled by the Holy Spirit, he no longer is possessed by his possessions. He, like the House of Jacob, possesses his possessions.

Look at Jesus. When all the critical dust has been washed away with experienced grace, we can see the crystal-clear truth. The will of God was supreme! What was His scale of values? The two supreme values of Jesus were the sacredness of the human personality and the Kingdom of God. His teachings assumed them and his life affirmed them.

Jesus constantly stood in naked feet before the holy ground of the spiritual life of men. He came to seek the lost, to make broken personalities whole. He gave men life. He left them with but one song, . . . *whereas I was blind, now I see.*

This value of personality stands today severing the wicked from the righteous. It condemns war without any reservations. War, as Elton Trueblood has pointed out, makes men think of others in terms of targets and not as human personalities capable of eternal fellowship with God.

This value stands, condemning us all. We bow in reverence before it. Oscar Wilde, in his "Ballad of Reading Gaol," has expressed what many Christians prefer to overlook. He has overstated the case, perhaps, but the truth is there.

Yet each man kills the thing he loves,
By each let this be heard,
Some do it with a bitter look,
Some with a flattering word,
The coward does it with a kiss,
The brave man with a sword!

A bitter look kills some part of a personality. Even praise, given in self-interest, kills part of the personality to whom it is given, in addition to demoting the decay of the personality who gives it.

Jesus also brought to bear on the mind of man the idea of the Reign

of Righteousness. Of all the things which men could seek Jesus admonished them to seek first the Kingdom of God. This Kingdom is not an enlargement of the Masons or the Kiwanis Club, as good as both are. Whenever the church seems supreme or our systems necessary, then let us remember the Kingdom of God is not of this world. Dare you live, as Jesus asked, as if the Kingdom were already here? If you dare accept this noble adventure you will be living completely beyond this world.

Although we must unify our lives in allegiance to God's will the question is, how can we maintain a fresh and dynamic faith in the reconciliation of souls to the Eternal? How can we love each personality with whom we come in contact as a soul capable of eternal fellowship with God? How can we act in the face of pride, lust, envy, anger, and selfishness as if we were living in the Kingdom of God? We are helplessly driven to a consideration of this third fruit of the Holy Spirit.

III

These men who believed had *a new appraisal of worship. . . . they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people.*

We have spoken of being possessed, captivated, enthralled by the Eternal. Why? Because we do not possess the Holy Spirit. He possesses us. We are possessed by Him who is out of, above, and beyond ourselves. The modern world is always trying to find God, to possess him. But we need to let God find entrance into our lives and possess us.

Imagine a mighty ocean flooding into a little stream, gorging it deeper, widening its banks. So must the pervading spirit of God widen our interests, lift our horizons, and make the channels of our souls deeper, increasing our capacity for carrying more of the sinful burden of humanity.

Worship, as someone has said, is the eruption of eternity into time. William Temple said that in worship the conscience is quickened by the holiness of God, the mind is fed with God's truth, and the will is devoted to His purpose. Certainly it is that experience which brings us into communion with the Eternal.

It is not worship of nature. Jesus did not ask men to bask in the sunshine of a beautiful summer day, but he did ask us to beat out the gospel on the anvil of adversity and hardship. There never was a lily white enough or a rose red enough to make me give my all to God. But the lily-white purity and the rose-red blood of Christ demand my all.

First of all, worship convicts us of our sonship to God. This truth is well illustrated by the old story of an eagle that grew up in the farmer's barnyard. His power to fly lay dormant in his being. He had acted other than his nature for such a long time that he never attempted to rise from the ground. One day a naturalist remarked to the farmer that he could teach the eagle to fly. Challenged by the farmer, the naturalist, before daybreak the next morning, took the eagle to the peak of a nearby mountain. As the sun was lifting its head above the horizon, he lifted the eagle into its flaming face and said, "God made you for the sky, now fly!" Upon being thrown into the air, the eagle soared into the heights.

In worship Jesus takes us to the mountain peak experiences of life and shows us the face of the loving, merciful God, our Father. Worship convicts us of the truth expressed by St. Augustine, that we are made by God and for God and will be restless till we find rest in God.

Again worship convicts us that we are bought with a price. We are not our own. A little boy, while sailing a ship he had made, was deeply hurt when a gale of wind blew it out of sight. Sobbingly he returned home without his prized possession. One afternoon he noticed his ship in the show window of a hardware store with a price tag of thirty-nine cents on it. Upon saving the necessary money, he went to the store and bought the ship. Holding it in his hands he said, "I made you and now I've bought you. Surely you're mine."

Although God has created us, the gales of our own selfishness have driven us from communion with him. We may dash out the brains of babes on the cornerstones, we may spit into His face, but that infinite smile of love drives us to redemption. In Jesus Christ he has paid the price for us and established the means of our restoration. We do not deserve his loving kindness but the conviction, which worship brings us, that we are bought with a price helps us to maintain our unity of purpose around his divine will.

Then again, worship convicts us of the destiny of our souls. We need to send the people from our churches with the idea burning in their minds that they were not made for this world. We are strangers and pilgrims in a foreign land. The idea of an eternity does not lend itself to the materialistic conceptions of our generation. W. E. R. Sangster of England tells the story (in *These Things Abide*, 1940) of a lady who, when the Titanic was sinking, picked up three oranges that were in her room in preference to her diamonds. She realized that where she was going the diamonds would be of no value to her, but the oranges would.

The Holy Spirit brings us to the realization that we are the sons of the King. Living in accordance with this conviction, He bestows on us the power which the world can neither give nor take away. He gives us a burning zeal to do what otherwise we could never do.

The Spirit of God puts in our lives those values that inhere in the Kingdom of God. The disposition of our will is in harmony with the will of God. Our whole life is subordinated to and integrated around the cause of God. We act not like sons of this world, but like men who live in the Kingdom of God. We are constantly realizing our own complete inadequacy to live the life God requires. We are ever purging our lives of that which is evil in order that we might be possessed by the Eternal.

We need a new purpose. And that must be the will of God. We need a new scale of values. And those must inherently fit the Kingdom of God. We need a new appraisal of worship. And this must be fellowship with the Eternal.

Clinical Material

Here is an interview in which the technique of the pastor goes awry and takes the form of argument. Though the misunderstood counselee is prevented from expressing her frustrations, she is partially helped by the close relationship existing between herself and the pastor. Editorial comments are in italics.

Frustration

MRS. CLINGMAN is fifty-six years old, a white-haired mother of three children, two of whom are married; the other, a nineteen-year-old girl, Margaret, lives at home with her mother and father. The entire family is a vital part of the semirural church that I serve, and my wife and I have come to know them very well. For the past six months Mrs. C. has been under the care of a physician. She has been getting gradually worse but has refused to go to the hospital. She finally became so ill that something had to be done. At the time I called on her plans were being made to take her to the hospital.

I was met at the door by Margaret and her father. Mr. C. said in an undertone, "I think my wife would rather see you alone today."

I thanked him and he went into the kitchen with Margaret and I opened the door to Mrs. C.'s room. "Mrs. Clingman, may I come in?"

"You'd better come in! Where have you been? I thought you were never coming back."

It had been two weeks since I had called. As I approached the bed I noticed the room was unusually neat. Flowers, pictures, drapes, furniture, all blended together to make a very pleasant atmosphere. The bed had a complete change of white linen. The white linen and the white hair of Mrs. C. gave her a slightly pale cast.

I said, smiling, "I'm a busy man, a very busy man." Then, seriously, "I have been wondering about you, and since Mr. Clingman and Peggy didn't come to the services this morning, I thought I had better come down and see whether you or they were ailing."

"Oh, it's me. I didn't sleep at all last night and I had fainting spells."

"What seems to be the matter with you?" (*You will note that the minister goes directly to the point in an aggressive way, which is possible because of their excellent relationship. We have been critcized for being so cautious and failing to recognize that this is possible when one serves his own parishioners and where a strong feeling of friendliness exists. Such criticism is entirely unjustified. We have always recognized that the pastor, who is friendly and sensitive to the spiritual needs of his own parishioners, is in the best possible position to help people. Some have looked with envy at the hospital chaplain thinking that he has greater authority than the local pastor. Such is not true. The authority of the pastor rests in the relationship between him and the parishioner. In the local church there are not great numbers of other professional people such as doctors, nurses, social workers, and others to confuse the relationship and render it ineffective. Note that the helpfulness of the pastor in this situation turns upon the feeling of confidence and dependence which the parishioner has for the minister.*)

"I don't know, I don't seem to be getting any better. In fact, I am getting worse." I pulled up a chair and sat down at the side of the bed. Mrs. C. continued, "The doctor has changed my medicine several times but it doesn't seem to help. Do you think they know what is wrong with me?"

"That is a possibility." (*Too vague and lacks the warmth of reassurance or encouragement. He could have responded: "Doctor Blank is an able physician. What has he told you?"*)

"They want me to go to the hospital and I don't want to go."

"Why?" (*Again, note the directness of the minister's question.*)

"The hospital makes me so nervous; the nurses running to and fro, the loud-speaker blaring forth, and the smell—all these things leave me a total wreck."

"Weren't you there once before?"

"Yes, I was there for two weeks and they did help me then. But it's different now. I just know I couldn't stand all of that commotion." (*He needs to follow the above statement. "Why is it different now?" What is in her mind? As it is, he argues.*)

"But you would be in a private room, wouldn't you?"

"Yes, but that doesn't keep one from wondering about what is going on at home. Martin [her husband] needs me here; he never has been much to get along without me."

"Of course Peggy will be here." (*More argument is not helpful. It does not give the impression of understanding, which she so desperately needs.*)

"Peggy can manage all right." There was a slight pause and Mrs. C.'s eyes rested on a picture of her daughter that was sitting on the dresser. "Peggy got a letter from Dave the other day and a nice present. Do you think they will get married?"

"I don't know. Dave is a nice fellow." (*The minister wisely follows Mrs. C.'s thought.*)

"I know he is but he went back on her once. Then after he entered the service, he wanted to patch things up. Peggy was going with another fellow who was rather well off. She quit him. I wouldn't want Dave to disappoint her again. We have tried to give Peggy the best of everything."

"I'm sure you have, and I believe Peggy is quite capable of making the most out of any situation that arises." (*Good strong reassurance, which seems needed.*)

"It seems like when one gets things going about like they want them, then something has to happen. We just got to where we could really en-

joy our home, and now they want to take me away from it all."

"I know you have a lovely home and a lovely family, but you can't enjoy it as long as you are feeling the way you do now. You should go to the hospital where they can do something to get you back on your feet again." (*I believe there was more that Mrs. C. wanted to say about the above, but the minister does not permit her to.*)

"I suppose I will have to go, but why does it have to be this way?" (*Now we are getting to the heart of the anxiety that Mrs. C. feels.*)

"I don't know. It seems that we sometimes have to go through these dark places, but we must remember that there is One who holds our hand."

Bursting into tears, Mrs. C. cried, "I hope I don't have to go through that dark place."

I suddenly realized that she was thinking of death. I had not intended to suggest death, and I felt that it was on her mind, or she would never have taken my words thus. Nevertheless, I felt that I had made a capital blunder. I was at first mad at myself, then I was ashamed. The die was cast. My face got hotter and hotter as I waited for her to cry it out. (*This was a blunder—the kind that is often made because we talk too much and reassure too easily. I agree that the thought was in the parishioner's mind. Perhaps if he had used a better technique he would have avoided it.*)

Mrs. C. continued, "I'm not afraid of death, but I'm just not ready for that. I want to live. I want to enjoy our home. I want to look after Martin and Peggy."

"That's the reason we want you to go to the hospital." (*Still arguing. A question would have revealed what she was thinking. Simply, "What have you been thinking?"*)

Peg opened the door and said, "Mac, are you sure you can't stay with us for dinner?" and I replied,

"No, Peggy, I will have to get going. Some other time, perhaps."

"Has mother been feeding you a line?" Peggy asked quickly.

I replied, "Mother has been very nice, today."

Mrs. C. appeared to have recovered her composure as quickly as she had lost it. "When you come back bring your wife and daughter. I am so anxious to see them. I wonder if Phyllis [my wife] would care to come out and help Peggy with the work if I go to the hospital?"

"I am sure she will (a slight pause). Would you like for me to have prayer with you before leaving?"

She smiled her approval and reached for my hand. Peggy called her father, and he stepped into the room and stood at my side. I took her hand, remaining seated, and prayed: "Our Heavenly Father, who hast made it possible for us to have friends, loved ones, and many other blessings, we give thee thanks for this home. We thank thee for Mrs. Clingman and for what she means to us, and we pray that thy healing hand will be upon her. Bless Mr. Clingman and Margaret in all that they do. Help us to be more thoughtful of others; help us to be forgiving; and lead us continually in paths of righteousness for Thy name's sake, Jesus Christ, our Lord. Amen."

Mrs. C. tightened her grip on my hand as I prayed, and I responded similarly. As I rose she said, "Thank you so much. You don't know how much your coming helps me. I feel so different. Please, don't stay away so long."

"I'll see you in the hospital."

"Be sure you do."

Pastor's Summary: They took Mrs. C. to the hospital that afternoon. The next afternoon she told the husband that "the preacher will surely be in to see me tonight." I did make it, *thank heavens!* She was in very good spirits. The doctor had informed her that she needed only a long rest. I have made many calls in this home and the rapport was good, which is the only thing that saved my hide on this call. I feel that my presence did her more good than anything I had to say.

I believe Mrs. C. is fearful that she will not be able to hold on to the possessions that are hers. There is a sense of a fear or insecurity. Her mind needs to be centered on positive things.

As I look back at my statement I realize that a better choice of words would have avoided much of my difficulty on this call. "Dark places" was not good. The word "disappointments" would have been a great deal better.

Editor's Summary: This call was obviously helpful. As recorded in our last month's clinical material, which presented a pastoral conversation with a bereaved person, the key is understanding. This does not, however, lessen the importance of examining the pastor's technique. I am convinced that sound method is the key to understanding *understanding*. When a person who is already feeling a sense of isolation and rejection is met by a pastor, like the one in this interview who argues and fails to let the person express his disappointments, then the loneliness increases. It is the pastor's *primary* task to express love—God's love, which is mediated through him—to the sufferer, regardless of the cause of the suffering. This is *understanding*. Therefore, to separate methodology from attitudes, as some do in the field of pastoral care, is a mistake.

The fact that our minister here used faulty methodology at several points, and yet still was helpful, is not unusual. The principle still is true. In fact, this call was selected for presentation here because it is so essentially typical, and because the minister could have been far more helpful.

A Harvard professor was conducting an experiment before a class in chemistry. He explained the principle he was demonstrating, and described what would happen in the demonstration. When the various materials were mixed, nothing happened. An expectant silence filled the room. Turning to the class, the professor exclaimed, "The demonstration is a failure, but the principle, young men, the principle is as true as the hills."

So it is with our demonstrations. While our ministers who break every principle are helpful, they are not as helpful as they should be. Yet the principles are still true.

Advance Is Made in Pastoral Training

By SEWARD HILTNER

Practical theology is necessarily concerned with theory. Wide recognition of this truth by seminary professors promises a closer unity between the so-called "practical" and "content" courses. The author is executive secretary of the Commission on Religion and Health, Federal Council of Churches.

IT HAS been called to my attention that about fifteen theological schools in the United States have now as full-time faculty members men who have come out of the movement for clinical pastoral training. This checks with my own count. Fifteen years ago there was but one school; ten years ago, approximately three; and five years ago, seven. This means that eight schools have added such men since the close of the war. This is over and above the part-time lecturers employed by perhaps ten or twelve schools.

Gratifying as this advance is, we need to recall that there are more than one hundred theological schools untouched by it. Many of these, of course, have been affected by the clinical findings in pastoral care, but not to the extent of adding specially experienced persons to their faculties.

Four or five years ago I became convinced that, for the true advancement of pastoral care in the seminaries, more was required than urging faculty additions, without minimizing their significance in any way. As I attempted to place myself imaginatively in the role of a seminary administrator, I found myself approached by one group that wanted more courses on evangelism, another a new course on religious radio, a third an expanded program of rural sociology, and a fourth, fifth, and even a fiftieth on other things.

"Who do men think that I am?" I asked myself, "a bottomless pit of financial resources, perhaps? Who do men think that my students are—men content to take courses until they are sixty? . . . And what of the already overcrowded curriculum?"

Convinced that I could make out a better case for pastoral care and counseling than for any other additions to the faculty, I still found it necessary to admit that a faculty and a curriculum had to be looked at in some other way than mere addition. The pressure-group approach did not seem enough, however justified its case.

I then made a new effort to analyze the value of pastoral care and counseling, especially as taught in a clinical fashion. Granting that many values were involved, I concluded that the most general and basic value was that in such teaching we secured an unusual wedding of theory and practice in the mind of the pastor or student. What was learned was learned for both thought and use. It meant something to the student personally and to his pastoral practice.

But if this were the most basic value, one might doubt whether it had to be confined to pastoral care. Might not church administration, with the myriad ways in which it touches persons, come to new life if it were studied and taught clinically so as to bring theory and practice together? Were there new clues for preaching, religious education, social ethics, and the other aspects of the practical field?

At about this stage in my thinking, three years ago, I turned the problem over to the Federal Council's Department of Pastoral Services. In the spring of 1948 we invited a group of seminary administrators to come together and help us think over, from their point of view, the problem of the entire practical field in the theological school, with especial reference to pastoral care and counseling. A dozen came, and their discussion more than justified our hopes.

They were in general agreement on a proposition which I shall summarize quite briefly. Seen historically, the present confusion in the practical field of theological education has been created by scientific advances. In the pre-scientific days, this field may have been limited in detailed knowledge, but at least it was integrated. A theological student knew that he would have to preach, call, guide, administer, and the like, and knew these things were all parts of his basic job. When science came, this teacher and that one became specialists, and most of them forgot that they still sought to turn out a pastor with a unified notion of his job.

But now a closer examination of what the new studies have revealed shows that beneath their apparent differences there are basically similar findings. The principles that are most important to pastoral care are, if understood at a deep and general level, also basic to, for example, church administration and religious education. Here, then, are new possibilities for deepening all the aspects of the practical field of the ministry, at the same time bringing

them into clearer unity and integrity.

The seminary administrators recommended that a workshop be held the following year (1949) made up of seminary professors who teach in different areas of the practical field. It was hoped that they could begin to realize in more concrete terms what the administrators had conceived possible in an abstract way.

This hope also has had some real justification. At Garrett Biblical Institute in Evanston, Illinois, nearly thirty men gathered in the summer of last year, representing every aspect of teaching in the practical field. They spent a good deal of their time in plenary session. Every one analyzed the problem of teaching religious education, then pastoral care, then church administration, and so on. Each sub-group was analyzed by the entire group. A surprising similarity of basic principles began to emerge.

Then the specialists on administration, pastoral care, religious education, and the other sub-fields met by themselves, and worked out statements about their own subjects and the relation of these to the entire practical field. All groups found it possible to follow the same general outline, and to answer for themselves the same questions.

The startling results demonstrate the basic unity of knowledge in the practical field. This Workshop report is now available for one dollar from the Department of Pastoral Services of the Federal Council. It is considered so significant that the American Association of Theological Schools has voted funds to make it available to every member seminary.

The most obvious finding of the Workshop was the extent of the identity of basic principles among the several practical subjects such as preaching and pastoral care. But it was equally clear that, if we were to penetrate deeply enough to make those principles meaningful, we were dealing with theory as well as practice. That is, a basic sort of the unity of the practical field can be found only through exploration of the theoretical! For those who conceive the practical field as divorced from the theoretical, this will no doubt come as a shock. For the much greater number of us who have always felt the practical field could not be understood as techniques versus content, or as applied versus pure, this comes in the nature of vindication. It offers not only new insights into the integration of the practical field, but a promise of breaking through the false dichotomy of the practical versus the content fields, without detracting in any way from the significance of the practical.

A major recommendation of the Evanston Workshop was that an attempt be made, by seminary faculty men in the practical field, to organize an association of theological professors in the practical field. A distinguished committee of seminary teachers has been constituted, and is planning a meeting to consider this, in Columbus, Ohio, in June. Invitations will be issued to all practical-field faculty members in seminaries affiliated with the American Association of Theological Schools.

If such a group can be convened and formed into an association, it ought to be able to make genuine progress in the direction of purposes like the following:

(1) To serve as a symbol of the unity of the practical field in theological education.

(2) To promote fellowship among men who teach in different aspects of the practical field, and in different schools.

(3) To provide a continuing means of defining the nature and meaning and integrity of the practical field, and then to promote the kind of relationships and curriculum that follow from appreciation of that integrity and unity.

(4) To discover the principles that can integrate the practical field with other fields of theological study, and therefore help to guide the practice of the churches.

(5) To stimulate both research and scholarship in the practical field of theological study.

I am confident that the more basically the practical field is regarded the more adequate will be the attention paid to training in pastoral care and counseling. For this sub-field of our particular concern, we seek no glamor-girl role, but a position of importance and dignity alongside preaching, social ethics, church administration, religious education, worship, and evangelism. And we seek the cross-fertilization of insights and findings.

We can take justifiable satisfaction in the recent progress within seminaries in the teaching of pastoral care and counseling, and their co-operation with clinical pastoral training groups. But I believe we may rejoice equally at the prospects of further integration of research and training in the whole practical field of theological education, and their deepening of concern in both the concrete and the general directions. The pastor has one role and serves one Lord. As we move ahead, the implications may become clearer to us all.

Question of the Month

QUESTION: *A woman accused her minister of killing her father because he was removed as chairman of the Official Board; for shortly afterward he died. How would you deal with the daughter who makes such an accusation?*

ANSWER: I would not. I doubt if such a person can be dealt with helpfully. There must have been good reason for the man being removed as chairman and the removal may well have hastened the death. Both father and daughter probably had feelings of being discriminated against, or, in psychiatric terms: paranoid feelings. These persons are difficult and often impossible to deal with helpfully, especially when their feelings are directed toward the minister or counselor. But do not be overly optimistic; the Lord will see to it that there are a few such persons in every parish, just to keep the minister humble. All you can do is change them periodically by moving to a new church, something like changing the oil in your car.—***R. L. D.***

Books on Love and Marriage

THE HUMAN VENTURE IN SEX, LOVE, AND MARRIAGE, *by Peter Bertocci. Association Press, 143 pp., $2.50.*

CONFLICT IN MARRIAGE, *by Edmund Bergler, M.D. Harper & Bros., 216 pp., $2.75.*

Here is another book that may be said to be in the backwash of the "Kinsey Report." It is written by the professor of Philosophy at Boston University, and it deals with the subject of sex and love in relation to marriage and the creative, healthy, purposive life. It is calm, balanced, relaxed, and philosophical, and is presented in four chapters: "The Significance of Petting in Adolescence," "The Place of Sexual Intercourse in Human Experience," "Are We Expecting Too Much from Human Nature?" "Some Roots of Creative Marriage." The author describes the book as "a philosophy, that, without neglecting the physiological, psychological, and sociological facts, sees sex and love in the context of life as a whole; it is an essay in right and wrong."

We are told that "the book was hammered out" in Dr. Bertocci's classes, and that "much of his spare time . . . is spent in work with young people's groups and in adult education classes." In other words, the book is the result of teaching and group thinking in which the writer served as instructor and director. This is hardly a position in which one can make objective observation, but one which calls for constant presentation and direction.

This book lacks "a sense of the desperation," which one feels in the counselor's clinic where the problems of sex, love, and marriage are faced. Perhaps Dr. Bertocci is correct, for only a small number of our young people get to a counselor, but this is not to say that a majority ought not to. However, one feels that the author's approach to the subject is biased before the discussion gets under way.

The author writes much of qualitative as contrasted with Dr. Kinsey's quantitative experience in the area of sex, expressing the opinion that judgment and control and a calm outlook upon the subject of sex and love are the answer to what he admits is a complicated subject. This seems to me to be highly academic and somewhat optimistic. In these days of growing emotional tensions and sex consciousness, the experience of sex is one of the major areas of tension which often causes serious difficulty for old as well as young people. We make a mistake in thinking that the problem of sex and love is one faced only by young people; and although I agree with practically everything Bertocci says I do not think his reasons—calm and reassuring as they are—will succeed in influencing young people to avoid petting or premarital sexual intercourse. Reason has little effect in the face of strong emotion; the one is too calm and the other too violent.

Again, one has difficulty in knowing whether the book is addressed to young people or to parents and counselors. It is nicely written but lacks the spark of life. Perhaps it is the author's effort to slow down an emotionally charged subject.

Conflict in Marriage is a book by a psychoanalytic psychiatrist of long experience which gives, according to the publisher, "useful advice upon the problem of marriage." While, I agree that it is filled with advice, I am not sure how *useful* it is to the clergyman or the average reader, not because one doubts the writer's contentions, but because the average reader does not have the background to handle the contents of this book.

In his Foreword the author writes, "I cannot emphasize too strongly that fundamentally marital unhappiness can be eliminated *only by analysis of the basic causes,* which have their roots in the unconsciousness." Immediately most of us react against this statement with "There he goes! That's what you get from a psychoanalyst. Always retreating into the unconscious."

The average minister does not have access to the unconscious. Further, we are more interested in the normal, average person, not the extreme mentally disturbed. Dr. Bergler has an answer for this: "The difference between neurosis and so-called normalcy is a quantitative one only. The solution of inner conflicts is difficult, the conflicts per se are identical. In my opinion a normal person is one who is not too neurotic. Every human being harbors neurotic conflicts." How does that make you feel? Only more angry and irritated? Then you prove his point. I heard a doctor say recently: "I am getting to that age where anything new makes me mad."

The author has another choice statement in this observation: "Clinical experience teaches that chance is never involved in marital fiascos, and regularly confirms the observation that both marriage partners are neurotically sick. . . . It happens only in exceptional cases that the neurotic tendency spends itself in the first marriage, allowing the second marriage to function happily in a moderate psychic climate." (This is in contrast to a statement made to me recently by a divorce attorney in Reno, Nevada, who reported that 90 per cent of the persons remarrying after divorces in Reno make a go of the second marriage.) One wonders how the doctor can know this to be a fact. As a psychiatrist, he is not apt to see those who are happily married. Not many will pay a twenty-five or fifty-dollar fee, and then wait six to ten weeks for an appointment to be able to say, "See, doctor, I am happily married. Add this to your clinical files."

One statement in this book confirmed a conviction I have long held. "The clinical fact is that all bachelors are serious neurotics with specific fears which make them avoid marriage." The author does not say the same thing about women.

Of the future of marriage, the author writes, "I believe that neurosis, the cancer of marriage, will be more frequently detected than today. I believe that psychiatric marriage

clinics will treat neurotic marriage partners and in a good percentage of the cases repair the marriage. . . . I believe that what human happiness mortals can achieve, they achieve only in happy marriages. . . ."

This is an interesting book and is well illustrated with examples from the author's own clinical files. The serious question one faces in evaluating it is: how legitimate are the author's views in view of the fact that they are based almost entirely upon his observation of very sick people? Neither I nor Dr. Bergler can answer this question.—***R. L. D.***

Books on Psychiatry

PSYCHIATRY FOR EVERYMAN, *by J. A. C. Brown. Philosophical Library, 247 pp., $3.*

Finally, I have come across the book upon the subject of psychiatry that can be recommended without apology, for most are out of proportion, biased, too technical, lack historic perspective, or are too expensive. This book has none of those limitations. While it was published in 1947, it has had inadequate promotion, but from here on it will have plenty from this corner.

There are chapters that present the background of both psychology and psychiatry—the nervous system, the mind-body problem, intelligence. Freud, Jung, and Adler contribute chapters that need to be read by ministers since these men, particularly the first, have spearheaded the studies underlying present attitudes and understanding of human behavior.

Perhaps the most useful chapters are descriptions of the psychotic, neurotic, and psychopathic states; for the pastor faces these conditions repeatedly. The descriptions of the first might have been a little sharper for purposes of ready reference in regards to presenting symptoms, but the careful reader will find what he needs here. A final chapter upon "Treatment" presents valuable information. The book is well indexed for ready reference, but special points should be marked, for this may well become the pastor's reference book for diagnosis. The fact that it is written by an Englishman presents no particular problem, for the author succeeds in describing the universal themes of his subject.

I would recommend this book for the church library. It will interest the discriminating reader, and it is understandably written.

THE COMMONSENSE PSYCHIATRY OF DR. ADOLPH MEYER, *Alfred Lief, ed. McGraw-Hill Book Co., 677 pp., $6.50.*

This is a collection of fifty-two selected papers and addresses of Dr. Adolph Meyer, with a biographical narrative that links the discourses together. Meyer is often referred to as the father of American psychiatry; certainly his influence has been tremendous. Here one sees the evolution of his thought and his growing emphasis upon "the whole man." Meyer is probably by far the most widely quoted American psychiatrist. This collection is a source book of great value.

The section entitled "Social Aspect," especially the papers upon "Character Education and Religion" and "Mature Living," will interest ministers. This is not a book to read from beginning to end as one does many books, but rather it may be read as one reads a collection of essays.—***R.L.D.***

NEW FRONTIERS OF PSYCHOLOGY, *by Nicholas DeVore. Philosophical Library, 143 pp., $3.*

This is a book to be tackled only when one is in a calm and healthy state of mind, free from the push of irritation and fatigue; yet it is the kind one should read occasionally, once in five years perhaps, to test his tolerance and mental discipline. Even the flyleaf is defensive as is the author in his preface: "This book may arouse a storm of controversy, but it is thoroughly thought-provoking."

The author writes, "I do not ask anyone to agree with me: but only to read it, and thereby permit me to implant the germ of an idea." The trouble with this appeal is that "the idea" is not very clear, and one is uncertain as to whether man is basically a spiritual being or hopelessly under a "sun-spot," of "cosmic conditioning" over which he has no control.

The author is a graduate of a medical school, but he has never engaged in medical practice because he rejected "symptomatic treatment." He maintains that psychology is a combination of physiology and philosophy, and he writes strongly against the materialistic interpretation of human existence. Yet again and again he argues that we are under cosmic influences beyond our control. "Twenty years ago I wrote that cancer was not a disease germ but a degenerative disease of cosmic origin. . . . I say now that cancer cannot occur in a healthy body in which there dwells a healthy mind—cosmic ray or no cosmic ray. . . . the mental adaptation of the individual to his environment is today's most serious social problem."

"To faulty sex instruction that stems principally from the church, I attribute most of the inhibitions that are making us a nation of neurotics. . . . No ill can ever be cured by negative thinking, and our entire education regarding sex and crime, with rare exceptions, is a negative approach."—***R.L.D.***

Looking Forward

The uniqueness of THE PASTOR comes out in its attempt to see the minister's task whole. The relationship of the pastor's various tasks can be seen through featuring articles on the same subjects in different departments of the magazine. A sermon on "Looking at Death," by Chester Warren Quimby, is scheduled for publication next month. In that same issue the Clinical Material deals with this same problem.

In connection with the Advance, Kendrick Grobel, professor of Biblical Theology of Vanderbilt School of Religion, writes on the Kingdom of God.

Albert E. Barnett continues his series on Bible Study next month by discussing First Peter. Bishop Lewis O. Hartman writes on ethics in ministerial relationships.

By LEWIS O. HARTMAN

Relations to Church and Community

The minister is guided in his ethical relationships by the fact that he is a servant of Jesus Christ. In this second article in his series on ministerial ethics, Bishop Hartman, now teaching at Boston University School of Theology, discusses concrete ethical problems of the pastor that arise in church and community.

SINCE there can be no morality outside of relationships, it is important to consider carefully those of the Christian preacher. He is the pastor—the shepherd—of his local church. Here his duties are fairly obvious. But there are wider ranges to his work. He is the minister of his denomination, and is under obligation to explain and implement locally its ideals, discipline, plans, and objectives.

He is also a clergyman in his particular community. He is a citizen, of course, but more than a citizen. He stands as a symbol of high morality for his fellow men and is expected to take leadership in every good cause. Above all, the Christian minister is a servant of Jesus Christ. In this capacity he is obligated to serve people of all classes and conditions, not only in his local church and community, but also in the whole world.

From the angle of specific fields of activity a minister's ethical relationships are sharpened down to seven major areas. He is a guide to the vital worship of God; he is a creator and cultivator of Christian fellowship; he is a teacher of the truth; he is an evangelizer calling men to repentance and personal surrender and commitment to the will of the Eternal; he is a prophet of social righteousness; and finally, on the practical side, he is an administrator who must ever seek to keep his church in good spiritual condition, efficiently organized as an instrument for bringing in of the kingdom of God on earth.

While the terse advice "don't get in too deep" is pertinent to the minister's relation to church finance, nevertheless he ought to furnish moral guidance in the conduct of the business affairs of the organization. Certain "musts" should be heeded: (1) Only persons of good reputation and business ability should be given leadership in financial administration. Confidence in management is indispensable. (2) No slipshod business methods should be tolerated. Clear-cut reports and periodical audits are essential. (3) The church is not a commercial institution. No real estate speculation! No juggling in stocks and bonds! No "profit motive" dominating its affairs! (4) Multiplicity of appeals that seem to put money into first place in the work of the church should be avoided. (5) Church property should also be kept in good repair. If a church is fortunate enough to possess a backlog of investments, its stocks and bonds ought to be analyzed scrupulously, not only for security and reasonable returns, but also for the attitudes of the corporations represented in the portfolio, towards fair employment practices and social justice and fair play in human relationships.

Some ministers have the habit of "protecting" their people at the point of benevolent giving. But most persons need no protection against self-sacrifice. The church must not be viewed solely from the local standpoint. That attitude is one of sheer provincialism. In Methodism it is the duty of every member to help in supporting the educational, benevolent, and missionary enterprises of the general church.

How finance the church? Dozens of methods have been tried. Among them may be mentioned sale or rental of pews, endowments, interest on holdings, fairs, pageants, dinners, lunches, lotteries, card games, raffles, beano, plate offerings, voluntary subscriptions, and every-member canvasses. Mueller and Hartshorne in *Ethical Dilemmas of Ministers* (Charles Scribner's Sons) have tabulated results based upon the replies of about eight hundred clergymen to a questionnaire dealing with this general subject. These authors found that 87.6 per cent of the churches studied employed the every-member canvass; 77.2 per cent, the free will offering; 45.8 per cent, dinners; 34.8 per cent, sales; and 30.2 per cent, plays.

In the work of financing the church the ideal method is that of voluntary stewardship. Every minister should preach and teach the principle of proportionate giving until it becomes second nature to his people. The every-member canvass with the use of duplex envelopes is probably the next best method. Gambling in any form should be absolutely prohibited. Card games, raffles, beano, and all their first and second cousins are definitely "out." The employment of such sinful methods seriously impairs the power and influence of the church.

Some clergymen are introverts. They say, "My business is preaching, not ringing doorbells." Consequently they spend most of their time within the four walls of their homes or behind the closed doors of their studies. They ought to get out into the open air. Contacts with people will furnish them new and important insights for their preaching; they will help to humanize them, promote Christian fellowship; yes, and even enlarge congregations. Best of all, pastoral visitation opens the opportunity for ministering to those in need. But "calling" must be vitalized. Its purpose is not just talk, talk.

Pastoral visitation should be used as a matchless opportunity for winning souls, building up men, women, and children in the Christian faith, promoting home religion, expressing sympathy and understanding for persons who are sick or in trouble. One touch of humanity on the part of a Christian pastor can work wonders in a community.

Bishop Francis J. McConnell in a recent *Christian Century* article ("Inside My Neighbor's World," Oct. 19, 1949, p. 1232) tells of a minister who became deeply interested in the problems of the miners in his parish. As a result, writes the bishop, ". . . the pastor came to be, humanly speaking, the most effective personal force during a period of about fifteen years through all that mining district." Conscientious pastoral work is an ethical imperative which cannot be evaded on any rational ground.

An able laywoman, a lawyer by profession, recently made this incisive remark: "A minister's reputation is like a woman's. When you have to defend it, it is gone." A clergyman is especially vulnerable in the area of his relations to the women of his parish. He is regarded as a symbol of the highest idealism, and is often the object of near-worship on the part of the ladies of his congregation. He is trusted. He has free access to the homes of his community. His very expressions of sympathy for a woman in trouble may be misunderstood. He is sometimes subjected to flattery and the wiles of designing women. He may become the victim of a blackmail plot and ruined forever. He may, through no fault of his own, come under the suspicion of a neurotic husband. But he must carry on the work to which God has called him. Let him, therefore, avoid the very appearance of evil and keep himself ever "unspotted from the world."

A church leader once was the victim of a group of practical jokers who placed a bottle of whiskey in his grip as he waited to register in a hotel. One of the group then asked the clergyman for a certain paper. He opened his grip in the presence of the group, and there was the "evidence." The minister simply said, "All I can do is to fall back upon my previous reputation."

His character record was so crystal-clear that the joke fell flat. In doubtful cases it is well to take someone with you in making calls.

Over the doorway of one of the temples in ancient Nikko in Japan there are three carved monkeys. One has his hand over his eyes (see no evil); another has his hands clapped tightly over his ears (hear no evil); and the third has covered his mouth with his hand (speak no evil). Every Christian minister should learn to keep his hand over his mouth. He must not only "speak no evil" but he must not reveal the confidences of his parishioners.

A prominent Methodist physician has this to say: "Like the doctor, the minister is often the 'father confessor' who holds many secrets which should be kept inviolate. It is inexcusable for a pastor to spread information which ought to be withheld or suppressed and which was intrusted to him in secret." In some states a clergyman as a witness in a court action cannot be compelled to reveal a "privileged communication."

The Church of Jesus Christ must operate in a secular setting. Hence its ministers constantly are faced with the question of proper conduct in public relations. The answer certainly is not aloofness, or a holier-than-thou attitude, but a free mingling with people without compromise or loss of dignity. We are to keep our relationships always human and democratic. A clergyman should make friends of officials, newspapermen, and leaders in every good cause. Yet how pathetic is the effort of some preachers to be known as "a man's man" or "a jolly good fellow"!

It is easy for a minister to lose much of his Christian influence by becoming simply a great storyteller or the town's official toastmaster. He ought to refrain from engaging in the role of "funny man" or making himself ridiculous by dressing in spectacular costumes, as did the grim Calvin Coolidge, who was once transformed into a savage Indian with feathers and a tomahawk. While under some circumstances a minister ought to accept invitations to address public meetings and businessmen's organizations, he should avoid becoming known as a "great lodge man" or a "distinguished Rotarian." There is always danger in making hasty telephone commitments to various causes or movements, or signing statements, resolutions, or protests without a full understanding of their import.

Nevertheless a clergyman is under obligation to play his part as a leading citizen of the community. He should serve in every possible way the inmates of prisons, hospitals, homes for the aged, orphanages, and other institutions ministering to human need; he should help to promote the Red Cross and Community Chest drives and to further social, political, and industrial reforms.

No issue in the whole field of ministerial ethics calls for more devotion to principle, resourceful wisdom, sympathetic understanding, and practical common sense than the question of the performance of the marriage ceremony. Some ministers baffled by the problem simply wash their hands of all responsibility and declare that if the state "clears the case" they will go ahead.

One clergyman says, "I'll marry any couple that comes to me with a license"; another, "I will marry only members of my own church"; still another, "It is not my business to pry into the private affairs of two persons contemplating matrimony." But these easy solutions are not ethical. A representative of Jesus Christ has a moral responsibility to uphold gospel principles, and to serve humanity on the highest possible level.

First marriages as a general rule present no serious dilemmas. But there are some questions which the minister, who is both a quasi officer of the state in the performance of the ceremony and at the same time a Christian pastor, needs to ask even in this situation. Here are a few of them: Are these two persons under age? If so, have the parents consented to the marriage? Are the man and woman closely related? Is one or both of them in very bad physical health? Do unstable mental conditions complicate the problem? Is the man able to support a wife?

(Continued on page 32)

WHITSUNTIDE PREACHING--I

The Holy Spirit leads the Christian into the battles of life and not away from them. This is the general theme of the writer, a Methodist pastor, who prepared these ideas for preaching and worship in the Whitsuntide season, May 28 through August 26 this year. Part Two of this calendar will be published in the June issue of *The Pastor*.

John Wesley brought a message of warm, personal, religious experience as an antidote to the glacial spiritual coldness of contemporary deism and predestinarianism. Whitsuntide, a period which gives major consideration to the work of the Holy Spirit, challenges Methodism to reassert her characteristic doctrine of the inner witness.

Live in the Spirit

May 28, Whitsunday (Pentecost). Galatians 5:13-26; John 16:5-16. Commemoration of the "birthday of the church" is an excellent opportunity to climax the study of "Our Faith in the Holy Spirit" with a ringing declaration of Methodism's distinguishing message: new power, new divine fellowship, and triumphant new life born of the divine Presence within! Over against atheism, humanism, and a resurgent, pessimistic neo-Calvinism, let us reassert the "witness of the Spirit," working itself out in love's fruits (Galatians 5:13-26), and guiding men along the highway of truth and hope (John 16:5-16). Georgia Harkness says that "we experience his [God's] presence within our lives as Holy Spirit." "Before Jesus came into the world, this divinity which became incarnate in him was already in the world as the Eternal Creative Spirit which John's Gospel, borrowing from Greek thought, calls the 'Word.' This same divinity remained in the world after Jesus' death to be the Comforter—the Holy Spirit of God which is at the same time the Spirit of Christ." [1]

As Paul points out, the Spirit-filled life is more than ecstatic emotions uncontrolled: it manifests itself in terms of active Christlike love suffused with the radiance of deathless hope. No lesson is more needed in an age suffering from the creeping spiritual paralysis of secularism. Has Christ already returned? Using the (above) Johannine text, the question of the Second Coming's deeper meanings may be discussed at the evening worship.

Memorial Day

May 30. John 4:38. Although many pastors will not find it possible to include a Memorial Day sermon in their calendars, some will find this a helpful emphasis. A tribute of gratitude and appreciation for those who bought our freedom with blood, sweat, and tears is not amiss. A patriotism large enough, and Christian enough, to include world citizenship which strives for world peace and goodwill should be our constant objective.

Patriotism must no longer be identified with militant nationalism; it must expand to include world-wide understanding, co-operation, and sympathy. President Truman's 1949 Christmas message underscored in an encouraging manner the need for the practice of love to God and fellowman if lasting peace and justice are to be achieved. The religious note in pronouncements of world leaders should give Christian prophets new enthusiasm for every worth-while movement seeking the lofty objective of world co-operation and peace.

The Triune God

June 4, First Sunday after Pentecost (Trinity Sunday). Revelation 4; John 4:19-26. A needed re-emphasis is the greatness, majesty, and holiness of God. Revelation 4 symbolically teaches the creative, ruling power of the Godhead—his purity, energy, and perfection (lightnings, thunder, lamps). Isaiah 6:1-8 fits well as an introductory Old Testament lesson. God's greatness must match the age of the atom (no less than of Adam)! The Trinity as the threefold manifestation of such an utterly adequate God can be made highly meaningful. Pursuing further the Trinity theme, the evening sermon, using John 4:19-26, might well consider how the Christ can be God under the veil of human flesh through the fact of the Holy Spirit. Georgia Harkness (in *Understanding the Christian Faith*) gives this helpful interpretation of the Trinity: "We see something of God's nature in his creating and sustaining work as *Father;* we see him within the conditions of human life as *Son;* we experience his presence within our lives as *Holy Spirit.*"

Man and the Kingdom

June 11, Second Sunday after Pentecost (Methodist Student Day). Colossians 1:9-20; Matthew 13:31-33, 44-49. The importance of a vital and challenging interpretation of the term "Kingdom of God" will command major interest this month. Writers of the "Advance" booklets wisely emphasize committal to the will of God as the central meaning of the ancient Hebrew phrase. For Jesus the kingdom of God is the supreme goal for human life (*cf.* the Pearl of Great Price and the Hidden Treasure). The parables of the Mustard Seed and the Leaven emphasize its growth from small beginnings and by invisible influence toward consummation at a

[1] Georgia Harkness in *Understanding the Christian Faith* (Abingdon-Cokesbury Press).

final judgment (*cf.* the Drag-Net, Matthew 13). At a time when the "new theology" threatens to remove all hope of a better day from earth to heaven, and seeks to decry all human moral effort,[2] Methodist preaching must exalt the challenge of God's kingdom on earth, bringing individuals and societies into progressive submission to God's will, "building along the lines laid down by Jesus."

The Colossian "high Christology" has its place, but it is a doctrine bristling with temptations to otherworldliness, pessimism, and moral inertia. Stanley Jones gave a needed insight when he reminded us that the kingdom is a task (to challenge effort now) and a hope (of future fulfilment in a divine consummation). The battle against evil for a better world is not fought by man alone, but by a winning team on which God delivers the triumphant final stroke.

The evening service this day could well be a program observing Methodist Student Day with student participation. Leadership responsibilities of the student in the ongoing of his church, and the challenge of Christian vocation, are suggested themes. Character studies of young Bible heroes are useful. Consider Joseph, Daniel, Paul, and Timothy.

Christian Vocations

June 18, Third Sunday after Pentecost. Ephesians 3:1-13; Matthew 9:35–10:1. Here are two excellent texts for sermons on the world-wide mission of the Christian religion. "The Kingdom of our Lord and of His Christ" is to conquer the kingdoms of this world through daring loyalty to the Great Commission. This note must be sounded with new boldness in a world disillusioned by two great world wars, and made cynical by the alleged failure of Christian missions to save Japan from militarism and China from Communism. Christian leaders agree that doors are effectually opened to missions around the world. Moreover, as the Duke of Wellington once remarked in answer to a question as to the validity of foreign missions, "You have your marching orders—a good soldier obeys." A sermon for the evening might well challenge the young people with the call to full-time Christian service. The text, Matthew 9:35–10:1, containing the words, *the harvest is plentiful, but the laborers few . . .* (R.S.V.), is fine for such an exaltation of Christian vocation.

Responsible Freedom

June 25, Fourth Sunday after Pentecost. Hebrews 11:13-16; Mark 12:13-17. The final sermons in the Advance series on "Our Faith in the Kingdom of God" may well be built upon these texts which point out (1) the fact of the Christian's citizenship in a heavenly kingdom through faith and (2) the necessity that loyalty to government be properly adjusted to supreme loyalty to God. As to (1), the minister must face the problem of how to retain the courage and assurance of redemptive citizenship in an eternal kingdom of the Spirit, and at the same time avoid the dangers of an otherworldliness that kills interest in human needs and social betterment. In the background of such preaching should be Jesus' twofold commandment to "love God and thy neighbor." Let us constantly stress the fact that the Christian religion is two-dimensional: the vertical upreach in faith yielding the spiritual values of divine fellowship and of worship, and the horizontal outreach of goodwill toward others which seeks to realize the ethical values of justice, mercy, and the full realization of human personality in the abundant life of the Christian.

As for (2), the evening sermon might well discuss the vital problem for Christian citizenship of the separation of church and state, a problem progressively more complicated as Protestants seek on the one hand to preserve a free public educational system unbound by ecclesiastical domination and, on the other, to prevent public education from becoming entirely secularistic, and in effect atheistic.

Ethics of Agape

July 2, Fifth Sunday after Pentecost. Revelation 21:21-27; Matthew 5:43-48. For the month the ethical standard of the Kingdom may form a central theme. The lectionary texts this Sunday trace the origin of all goodness and the pattern of all Christian character to God himself, as revealed in Jesus: *Be ye therefore perfect, even as your Father which is in heaven is perfect.* Luke's parallel passage (6:36) has "merciful" for Matthew's "perfect." *Kindness, sympathy, generosity*—shall we say love—form the basic concept. Kingdom ethics is based on the absolute goodness of God and the imitation of Christ. The Christian ideal reaches its loftiest and most difficult point in the admonition, *Love your enemies . . .*

Sermons answering the question "What are the marks of Christian character?" might begin with the attitude described as loving one's enemies, a spirit of intelligent active kindness which asks no return and expects none. "Good Samaritans"—Who do good to those the world calls enemies—have not been lacking in any age. The willingness to rise above inherited hates and old injuries is the only hope of enduring peace. Friendship trains, overseas relief programs, and citizenship that includes concern for those we fight in hot or cold wars, is love for enemies in action. Wherever love overcomes prejudice, hate, selfishness, and indifferent self-indulgence, the "perfect love" that is God is demonstrated anew. Did not Tolstoy remark, "Where God is, love is"?

In the evening sermon why not analyze the righteousness of the kingdom of God (the theme of the Sermon on the Mount, Matthew 5–7) by showing what the "Royal Law of Love" means as described in Jesus' five contrasts with the "old" standards (Matthew 5:21-48)? The lesson paramount in all these antitheses is the fresh truth that, as E. F. Scott says, the moral quality of an act is in the nature of the intent that lies behind it. This, of course, does not mean that one should swallow the absurd notion, "to think evil is as bad as to do it." Social consequences are a decisive factor in deeds—not necessarily in thoughts.

[2] THE PASTOR cannot agree with this interpretation of the insights of the "new theology."—Ed.

Bach for the Small Choir

By ALLAN G. BURT

Even churches with small choirs can have a part in honoring Johann S. Bach this year, the two-hundredth anniversary of his death. The chairman of the Department of Fine Arts, Scarritt College, in discussing the church music of Bach, makes suggestions for the performance of some of his cantatas.

THIS year the world is celebrating the two-hundredth anniversary of the death of Johann Sebastian Bach. There will be festival performances of the "Mass in B minor," the Passions according to Matthew and John, the "Magnificat," by huge choruses and symphony orchestras. This is as it should be. But when we come to the cantatas of Bach, the average church choir is probably a better medium of performance than a large choral society. Too often we forget that Bach wrote his cantatas to be sung by a choir of twelve voices—with boys on the soprano and alto parts!

Bach was primarily a church musician who devoted thirty-two years of his life to playing and composing church music, and it is only fitting that churches throughout the world should honor him by singing and playing his music. But how can the average church with an average choir sing Bach? The purpose of this article is to show that there is in Bach's cantatas a large quantity of music suitable for use in modern Protestant services by choirs of average capabilities.

By an average church choir, the writer means one in which none of the members is paid for his services, but which has, in each of the four sections, at least one leading singer who reads and sings readily at sight. It is assumed that some members in each section may not read music at all, but that they learn quickly **"by ear." It is further assumed that** an orchestral accompaniment (for Bach always used an orchestra in his church cantatas) is beyond the means of the average church. Hence the accompaniment should be played by an organ and a piano. If instrumentalists, particularly string players, are available, they can be used with the organ and piano to form an effective accompanying ensemble.

Bach wrote approximately 265 cantatas of which 199 are extant. While he was cantor at the St. Thomas School in Leipzig, Bach set himself to compose five sets of cantatas, each of which covered the whole range of the ecclesiastical year; i.e., one cantata for each Sunday in the year for five years. This astonishing task was completed in little more than twenty years, averaging one cantata a month.

But it is not the number that makes Bach's cantatas significant for us today. Each cantata represents "true" church music, music written expressly for use in a worship service. In the Protestant churches of Bach's time the order of worship included the cantata as an important part of the service.

Not only did Bach compose the cantatas for the church service, but he also made them "proper" for the day by basing the entire cantata on a hymn-tune and text associated with the particular season. To mention just a few examples: for Reformation Sunday he wrote cantatas employing *Ein Feste Burg* ("A mighty fortress is our God") and *Nun Danket* ("Now thank we all our God"); for Christmas he used *Uns ist ein Kind geboren* ("Unto us a child is born"); for Easter, *Christ lag in Todesbanden* ("Christ lay in death's dark prison"); for Trinity, *Lobe den Herrn* ("Praise to the Lord").

To the congregation of the eighteenth-century Lutheran church, the hymns or chorales were always associated with certain church seasons or with certain aspects of faith. When Bach introduced the chorale melody during some chorus or solo, the congregation would instantly recognize the hymn, and thus gain a new insight into the hymn text. Hence the cantatas are really *musical commentaries* by Bach on the great hymns of the Protestant Church. Bach's knowledge of Scripture and the *Wagner Hymnal* was so profound and his own thoughts moved so constantly through all the avenues of spiritual experience that his cantatas are truly sermons in music.

Another significant feature in Bach's usage of a familiar hymn was that the climax of the cantata consisted of the congregation's participating in the final number of the cantata—the singing of the hymn per se as found in the hymnal. The familiar melody and verse would sum up the whole trend of the cantata's libretto and drive home with great strength the meaning of Bach's sermon on the text.

To gain the most from a performance of Bach's cantatas, it is suggested that the congregation be encouraged to participate in the singing of the final chorale number. Too many Methodists do not know the great chorales in *The Methodist Hymnal*. One outcome of a Bach celebration might be the learning of these "heritage hymns."

The Methodist Hymnal contains

five chorale tunes which were employed by Bach as the basis of a cantata (see Fig. 1). Three of the cantatas also use the same text as the hymns. This has been indicated with an asterisk in each case. These are the cantatas to which we will want to turn our attention if we are to accomplish the objectives of honoring Bach, becoming acquainted with great and significant church music, and learning or relearning some of the great songs of the sanctuary.

1. "Now thank we all our God" (Cantata No. 192).

This is the last of three cantatas that Bach wrote for the Reformation Festival, celebrated each year in October. It was composed in Leipzig around 1732. Only three movements, based on the three stanzas of Martin Rinckart's text of the same name, have been preserved. The remaining recitatives and arias have been lost. The tenor part for the chorus was also lost, and the cantata was published in the Bach-Gesellschaft edition without a tenor part. However, the modern English edition, published by G. Schirmer, has a tenor part that was reconstructed by Alfred Dorffel, one of the editors of the Bach-Gesellschaft.

The first two stanzas of Rinckart's hymn are based on Ecclesiasticus 50:24-26. (McCutchan errs in his *Our Hymnody*, referring to the chapter number as One). The last stanza is a metrical version of the Gloria Patri. The tune was probably composed by Johann Crüger, the "prince of chorale melody."

The first chorus of the cantata is a kind of chorale-fantasia in the key of G major and is in 3-4 time. The chorale tune appears in the soprano from time to time, but its treatment is interrupted by freely invented subjects, which are used again in the last movement. The ranges for the voices tend to be rather high. High A occurs four times in the tenor part, as does high G with greater frequency. The bass voice often has to sing D above middle C. The melodies cover a wide range because of the frequent occurrence of octave leaps, sixths, fifths, and fourths. However, such disjunct passages alternate with passages in which melodies are scalewise. Thus the chorus is of little more than average difficulty.

HYMN	CANTATA
No. 67, "A mighty fortress is our God"	*No. 80, "Ein Feste Burg"
No. 7, "Now thank we all our God"	*No. 192, "Nun Danket Alle Gott"
No. 52, "The day is past and over"	No. 116, "Du Friedenfurst, Herr Jesu Christ"
No. 272, "If thou but suffer God to guide thee"	*No. 93, "Wer nur den lieben Gott"
No. 60, "Praise to the Lord"	No. 69, "Lobe den Herrn"

Fig. 1

The second movement is a duet for soprano and bass, and is in the form of a free canon. It is no more difficult than the chorus and could be done more effectively with a small group of voices than with soloists.

The last chorus is another chorale-fantasia, similar to the first, but simpler melodically, easier to sing, and much shorter. The chorale tune is treated in a straightforward manner which makes for a brilliant conclusion. After the final chorus, the congregation and choir should join forces and sing the hymn as it appears in *The Methodist Hymnal*. Time of performance is about fifteen minutes.

This cantata is especially appropriate for use at Thanksgiving, since the hymn upon which it is based is widely used at the Thanksgiving season. The text, however, is general enough so that the cantata could be used for other occasions. An English edition of this work may be obtained from G. Schirmer in New York.

2. "A mighty fortress is our God" (Cantata No. 80).

Cantata No. 80 is Bach at his best. The work is best characterized by such terms as brilliant, dramatic, and festive. Its pre-eminent grandeur has inspired the belief that it was composed for some great occasion, probably the bicentenary celebration of the Augsburg Confession (1730).

The text of the cantata is based on Martin Luther's paraphrase of Psalm 46, "A mighty fortress is our God." However, for the recitatives and arias Bach draws upon one of his earlier cantatas, *Alles was von Gott geboren*. The four verses of Luther's hymn constitute the text of the following sections: Nos. 1, 2, 5, and 8.

There is no instrumental prelude as we might expect in a festival composition, but the first chorus, one of huge dimensions and overwhelming energy, makes a splendid opening. The voices are treated fugally and enter successively, singing the first phrase of the hymn in a slightly ornamented form. The actual announcement of the chorale melody itself is not made, as is usual, by the voices, but by the orchestra. Hence, the use of piano with organ is necessary for the presentation of this cantata.

The second number is a duet between bass and soprano, in which the soprano sings the words and melody of the second stanza of the chorale with considerable embellishment while the bass is singing a totally different set of words to a running melody. This bass part is difficult to sing and is not likely to appeal to many present-day listeners. Therefore, the writer recommends that the treble part be sung as a solo and the bass part played as a part of the instrumental accompaniment.

After the duet there is a short recitative and aria for bass, which is rather appealing in spite of its florid display of exuberance. Then follows a very fine soprano solo, "Within my heart of hearts."

The second chorus is unique in

that the entire chorus sings the chorale in unison, the only unison chorale chorus in Bach's many cantatas. The instrumental accompaniment consists of grotesque and wildly leaping figures—a musical illustration of the third stanza, "And though this world with devils filled." This exciting chorus is easy to sing, but the accompaniment should be played by both the organ and piano, as the rapid-running passages will not sound clearly on the organ.

After the chorus the tenor sings a short, uninteresting recitative and aria, the text of which might offend some listeners. The writer recommends omitting this section in its entirety.

Then follows an excellent tenor and alto duet which is of moderate difficulty and could be sung by the tenor and alto sections of the choir.

The cantata closes with the chorus singing the last stanza of the chorale in its simple, straightforward version, but with striking harmonic touches. The congregation should be invited to participate. Performance time is around twenty-seven minutes.

This work is admirably suited to performance on Reformation Sunday, but it is also general enough in character to be used almost any time during the year. English editions are published by G. Schirmer in New York, and by Novello in London. There is also a Breitkopf and Härtel edition in English.

3. "If thou wilt suffer God to guide thee" (Cantata No. 93).

This cantata makes striking use of a hymn which ought to be sung much more frequently than it is. Since each of the seven movements is associated with the chorale melody, the congregation should know the hymn well in order fully to appreciate the cantata. As found in *The Methodist Hymnal*, it is not the easiest hymn to sing, but it is worth the extra effort necessary to learn it.

In the first movement, Bach introduces each line of the stanza with two voices, then brings in the whole choir, alternating the sturdy phrases of the chorale with brilliant passages for the chorus.

In the second movement, and again in the fifth, a verse of the chorale is interrupted by contemplative recitative phrases. The following aria by the tenor is both simple and tuneful and is based on the first notes of the chorale, somewhat disguised in rhythm and key.

The fourth movement will probably be familiar to organists who know it as a chorale prelude. In the cantata Bach makes it into an expressive duet for soprano and alto. The sixth movement consists of a soprano aria using the last two lines of the chorale in the voice part.

The cantata closes with a simple version of the chorale and should be sung by both choir and congregation. There are three English editions available from G. Schirmer, 3 E. 43 St., N. Y., N. Y.; Novello and Co., Ltd., London, Eng.; and Breitkopf and Härtel, Leipzig, Ger.

Planning for Student Day

By VERNON C. CUTRIGHT

Looking forward to Methodist Student Day, June 11 this year, the pastor of Bridgeport Methodist Church, Bridgeport, West Va., discusses three types of Student Day programs.

MOST of us do not need to be persuaded as to the value and significance of Methodist Student Day, which will be observed in our churches on June 11. Through the years the observance of this day has not only provided ways and means for students to acquire a college education, but it has also demonstrated to our people the significance of educating boys and girls in Christian traditions and ideals.

However, there are problems connected with the observance of the day that are not easily overcome. One time it was not too difficult to have a Children's Day program and take an offering, letting it go at that. But it is not as simple as that now. The children are frequently reluctant to go to rehearsals, and that fact makes it increasingly difficult to get adult workers to take the responsibility of preparing and presenting an adequate program.

Beyond the problems, however, there looms the challenge of the day. Most of us are eager not only to observe the day with an adequate program, but also to promote the loan and scholarship fund as well.

Through the years we have used mainly three types of programs for the day: the sermon-centered, the youth-centered, and the children-centered programs. If sufficient time is spent in preparation, each type will prove successful.

In some circumstances the sermon-centered program has been very successful. For one thing, it provides the minister with an opportunity to deal with the issues involved, and to present the significance and purpose of the offering. In this plan students—either from high school or college—can be used in the service. There are usually available from colleges talented young men and women who can participate by singing, reading the Scripture, or offering a prayer. Always there are some high school students who can be used. Having the students appear before the people offers a concrete example of the meaning of the day. This type of program gives the minister the chance to speak on the subject and make an appeal for the support of the cause. There is much to be said for this

plan; it gives an opportunity to enlist the young people, to interest the parents, and to promote the cause effectively.

The youth-centered program, while a little more difficult to do effectively, can also be a profitable and effective plan. In this plan the students are in the center; and the pastor, in the background, gives guidance and leadership in both content and presentation. The entire service is given over to the students. They provide the speakers, the music, the ushers, and carry the service in its entirety. There are many values in this plan. One of them is that students attract students. So often it is difficult for ministers to speak the language of youth. The service is more effective with young people and also with parents. Then quite often the purpose of the loan fund, presented by a youth who has benefited from it, can be done forcefully.

People support a cause for which they can see concrete results. Our plan has been, in detail, to provide student speakers, student choir, student ushers, and to have as many students in the congregation as possible. It requires considerable planning and promotion in advance by the minister and officers of the church school in order to have a good service.

The most popular plan for observing the day is the children-centered program. Undoubtedly, much of its success can be attributed to the fact that it has been used in our churches for so many years. However, it still works. Some of us feel that with all that might be said against it—and we realize that there are some valid objections—this plan does much to start the training of boys and girls.

We have used two methods in preparation for the children-centered program. In the first method we appoint a director who in turn selects a staff of helpers. Well in advance of the day of performance, rehearsals are begun, usually after school. It is desirable to have some teachers on the staff in order to assist in getting the children to attend rehearsals. The old idea of having children merely repeat memorized speeches, etc., has pretty largely passed except in the primary and nursery departments.

In these departments usually the children can be given songs and brief speeches, for the value here is largely that of developing the child. No one need be left out. This also has the value of interesting the parents or young adults (who are often difficult to reach). However, in the main part of the children's program, we have adopted the plan of using the programs that are prepared for the churches by the Board of Education. These give meaning and significance to the day, and also provide an opportunity to use children and students. Therefore, a Student Day program with little children participating with songs and speeches, and the older grades presenting a drama, can be very effective.

Since there are so many competing interests today, it has become increasingly difficult to get the children to the rehearsals, and likewise to get personnel for the staff. So it has become necessary to devise a new method in preparing a children's program.

We have adopted the method, therefore, of using our Daily Vacation Church School period to train the children for the program, and to use the last Sunday of the school for Student Day. This provides two advantages. First, we have the children in the school, and a period for rehearsing the program is included in the curriculum of the Vacation School. The second advantage is that of having a display of the handwork done by the children during the Vacation School. The children are proud of their work, and with a great deal of satisfaction they will welcome parents and others to see their display. This makes for an added attraction for the school.

The above are plans that have been used in the churches we have served through the years; there is nothing new about them. However, like any other plan, they will work only if we work them.

Ever

Confronted with the need for a new church building, the Gospel Tabernacle (Christian and Missionary Alliance) congregation at Prattville, Ala., was perplexed but not defeated. A bricklaying device and a willingness to work initiated a cooperative project that will yield a two-story edifice with a 300-seat auditorium capacity. Cost: less than $6,500.

WHEN a congregation outgrows its quarters and needs a new church but hasn't the funds and sees no way to raise them—what is the solution? This is no uncommon problem. The answer, in the hands of a young, determined minister, supported by the optimism and the faith of a little band of worshipers less than one hundred strong deep down in Alabama, is both an inspiration and a practical demonstration of what can be done. Its application need not be limited to locality, denomination, or creed.

The town is Prattville, a small community near Montgomery, Alabama. The minister is Elmer Sahlberg. The church, as it happens in this instance, is the Prattville Gospel Tabernacle of the Christian and Missionary Alliance. The answer to the problem came as though it were a miracle—not a miracle of gifts and magic, but the opening of a way when the little congregation had reached a dead-end in its thinking; a way by which, through work and fortunate circumstance, their goal could be achieved.

They had almost decided to abandon the project when, apparently by chance, the minister saw an item in the paper about a new machine that would simplify and reduce the cost of brick construction. The article explained that the device was so simple to operate that even unskilled workmen could build their homes with it,

Member Lends a Hand

By PAUL SEVERANCE

From the ground up members of the Gospel Tabernacle, Prattville, Ala., are building their new sanctuary with their own hands.

saving as much as thirty-six cents a square foot in the cost of wall construction.

Something clicked in the pastor's thinking. He called a meeting of his finance group. They went immediately to Montgomery to investigate. They were much impressed; the device seemed practical. With their own hands they would build their temple —and not alone, but with the help of the entire congregation.

The plan worked better than they dared to hope. The eagerness and enthusiasm of this small group began to spread through the town like grass fire. A local draftsman contributed the plans; a Prattville manufacturing concern gave them the plot of land. Bricks were bought at wholesale. A roofing company agreed to put on a white asbestos roof, requiring only that the shingles be bought from the firm at a substantial discount. Another firm took on the wiring job for just the cost of materials.

Members of the Prattville congregation are largely of the working class, many employed in the local mills. Their work ends at 3:30 P.M. They report at the church at four o'clock and work until eight. Others, who have more time off, are putting in full days. The minister is on the job, laying bricks himself—and he likes it. He has grown remarkably proficient, setting the pace and the example for his flock. The work has grown competitive. How many bricks can a man lay in an hour? In a day? One man laid 756 bricks between four and 10 P.M. Another worker is crowding close behind him. Neither had ever laid a brick before.

The women also help. Some actually lay bricks themselves, for the operation is so simple; others serve lunches. Some lend a hand with mortar. There is not a mason on the roster but the walls are going up true, clean, and with professional accuracy. Spanning the openings; keeping the corners straight; the little problems all work out. There are carpenters, plumbers, and electricians in the membership who lend a supervising hand as the needs arise. The result: a handsome, fireproof, modern church, with a full basement for the Sunday school, at a material cost of less than $6,500. Such a building would cost from $15,000 to $20,000 on contract. There is no labor cost. There will be no debt. The building will be ready for occupancy in a few months. And the congregation is growing swiftly; people want to be a part of a group that can show such pluck, such initiative, such practical aggressiveness and co-operation.

Enthusiasm for the undertaking is spreading through the community. Prattville is small, with a population of about 4,000, but the town troops by to watch. Many members of other churches have made substantial contributions: Baptists, Methodists, Presbyterians. Others are pitching in by contributing manual labor.

There was just about $100 in the building fund when the job was started. About half of this was invested in the machine for laying bricks. But as news of the venture spread contributions began to roll in unsolicited. All materials are paid for on delivery, and so far there has never been a time when sufficient cash was not in the treasury to meet each C.O.D.

Costs and requirements for an undertaking of this kind will vary, naturally, in different places. But the opportunities, too, are invariably proportionate. It is estimated that 80,000 bricks will be used for the church in Prattville and, fortunately, brick prices in Alabama are exceptionally low. The labor saving through the use of the machine will be approximately $2,500. They estimate that the mortar mix, at 75 cents a bag, will average $4.50 per thousand bricks laid. Sand costs them $1.60 a load. They began by using a 3 to 1 mortar mixture but decided to make a stronger

bond of 2½ to 1. This, as the laying device grouts the mortar deeply into the joints, will make a sturdy, moisture-resisting wall that can never be torn down with any possible brick salvage. Other costs, such as windows, doors, pews, hardware, will not be included in this saving—except, that in each instance they are buying them at wholesale prices.

The machine [1] they are using does not lay bricks mechanically, as might be assumed, but effects its economy chiefly by eliminating many operations that have become standard practice in the trade. A frame with rigid side walls maintains true courses and horizontal plumb. Built-in spirit levels afford a constant check and do away with the delaying practice of repeated testing with a mason's level.

Neither plumb lines nor string wall guides are necessary, and a master scoop beds eight bricks with a single scoopful. Adjustable guides on the walls of the device direct the quick, accurate placing of each brick. The bricks are laid by hand just about as rapidly as a man can pick them up and lay them down. A second scoop of mortar tops the course, and a handy gadget called a screed levels the mortar to the proper thickness, grouting it thoroughly into the joints. A quick upward movement and the machine is unclamped and shifted to the next position. Headers, various tie-in courses, rowlock trim, true corners—all come within the regular routine.

There is no handicap, however, if a congregation prefers to employ trained masons for the job rather than undertake the work themselves. Using the Brick-Lay-R, bricklayers will double and triple their normal speed, saving 60 to 80 per cent of the normal labor cost.

The Prattville church's basement walls, which will provide classrooms for the Sunday school, are 12 inches thick; the walls in the superstructure are 8 inches thick. The new auditorium will seat three hundred persons—three times the size of the church they have outgrown. Brick affords the added economies and advantages of durability, fireproof walls, termite protection, better insulation, low insurance rates, and no need for paint.

The church at Prattville, at this writing, has reached the halfway mark. The latest windfall is the announcement that plumbing and heating will be available at cost, with the members installing it. When the building is complete, the grounds will be landscaped and a parking lot graded and surfaced in the rear will be provided.

The minister smiles and keeps on calling for more mortar. "Have to keep ahead of them," he'll confide to you in a whisper. "Have to set the pace." Then he'll pause and turn to you with earnest satisfaction. "Isn't it . . . wonderful? We asked the Lord to show us the way and *this* has happened!" Then he'll pat the wall that he is building. "A fine, new church . . . a house of worship. Built with our own hands!

"But, you know, when this is finished—well, I've been assigned to a mission in New Guinea. Have to go soon. But this will be finished first. And perhaps out there they may have bricks! Mortar!" he'll call, and you know he doesn't want to be bothered with more questioning.

[1] It is called the Brick-Lay-R and is manufactured by Hodgson-Sommers, Inc., Montgomery, Ala.

"That All Might Know"

By LESLIE J. ROSS

Keeping the official board posted about the various church activities can elicit interest and make for local church unity. This pastor describes an informative report that is a feature at the monthly board meetings of the Methodist Church, Scottsdale, Ariz.

ALMOST every minister at one time or another in the administration of his church has thrown up his hands in despair at the lack of knowledge among his Official Board members about the total program of the church. Many efforts have failed, many objectives have been lost, and needs have gone unheeded in our churches today because the official boards did not realize the full scope of the work and outreach of the church. This may be the fault of the official board. It may be the fault of the minister. Regardless of the blame, it is a situation that needs correction wherever it exists.

This problem has been particularly acute in my work over the past several years. Beyond my own personal fault in the situation, careful thought has revealed that one of the contributing factors was that most of the Official Board members were "one-service members." While most of them were in reality active members of the church, their activity was largely limited to one part or phase of the total program. Those who attended just the eleven o'clock worship service were not aware of the other services and programs. The same was true of those who attended only the Sunday school, or those who limited their activity to Sunday. There were some who found their only active participation in the Woman's Society of Christian Service or the Methodist Men's Club. Although the Board should know of all the different activities, it did not, and revelation of this fact came from several sources.

At one time the board questioned

the wisdom of continuing the evening service "because so few attended." The truth was that they thought no one else attended because so few of them attended the service. Actually, this small church was attracting at times from sixty to seventy people. On occasions the sanctuary was filled.

Board members volunteered to clean the church during a short time when no janitor was available. Some of the ladies insisted on doing part of the cleaning on Friday and were quite upset to discover that part of the work had to be done over on Saturday because the Cub Scouts met on Friday nights. Different groups planned meetings for the same hour; this called for use of the same facilities at the same time. Each group thought the whole building was available for its activities at all times without giving much thought to the fact that even a small church, if it tries at all to set up the "multiple-organization" plan of Methodism, must have a definite schedule of events and services.

A rather tense situation arose with the need for additional classrooms for an expanding Sunday school. With only a few board members coming to Sunday school, there was no response to the appeal for more space.

My own personal work, of course, was involved in the problem too. I resolved at the beginning of the conference year that I would try for my own sake, for the sake of the Official Board, and for the sake of our part in the task of building the kingdom, to clarify to the membership the conception of the work of the church.

My first step was to fashion a "Pastor's Report to the Official Board." I began with attendance [See form]. The Official Board should know what activities were taking place and how many were being reached by each. In my new report I made a list of these activities. Space was left, of course, to care for additional functions. The report then provided for listing the attendance for each week and the month's totals.

Then I made room for a comprehensive membership report on the order of the annual conference report: On Roll first of Month, Received by Confession and Vows, Received by Transfer, Baptized, Removed by Death, Removed by Transfer, Removed Without Certificate, Number on Roll last of Month.

The third section of the report included pastoral work and other items of program activity. The first four things were: Pastoral calls, Weddings, Funerals, Miles driven on Church Duty. This list was inadequate. I have added space for mimeographed and printed materials distributed; bags sent to Goodwill Industries; calls made by the Woman's Society, Sunday school workers, and Board of Stewards in the immediate interest of the church; and new families added to the constituency roll. Each month has found some new item of interest to report.

The report is filled out in triplicate, with copies going to the chairman and secretary of the board and one kept in my own file. The reading of the monthly report has become a regular item of business following secretary's and treasurer's reports.

The results to date have been more

PASTOR'S REPORT TO THE OFFICIAL BOARD, (Month)
ATTENDANCE

SERVICE OR MEETING	1st Week	2nd Week	3rd Week	4th Week	5th Week	TOTALS
Sunday School						
Morning Worship						
Evening Worship						
Intermediate Youth						
High School Youth						
Older Youth						
Official Board						
Men's Club						
WSCS Circle Meetings						
WSCS Executive Committee						
WSCS Regular Meeting						
Senior Choir						
Junior Choir						
Boy Scouts						
Cub Scouts						

MEMBERSHIP REPORT		OTHER ITEMS	
On Roll 1st of month		Pastoral Calls	
Received, C and V		Weddings	
Received, Transfer		Funerals	
Baptized		Miles on Church Duty	
Removed, Death			
Removed, Transfer		Date	
Removed, RWC		Signed	
On Roll last of month		Pastor	

than worth-while. The report has been received with enthusiasm in each meeting. Members of the board are more aware of the various activities, and they see month by month whether each is advancing or lagging. They are more aware of the work of administration. They can see where encouragement needs to be given or where a commendation should be made. The revelation of the extent of the stenographic work, while a minor item, caused considerable surprise. Our mailing list includes 300 names. There are the Sunday bulletins and special announcement cards to be sent to parishioners. Knowledge of the time required in addressing, folding, inserting, and stamping this literature is bringing a new appreciation of the work done.

Perhaps the greatest revelation has been to myself. In preparing the report month by month I find that I, too, can keep in closer touch with what is going on. Guidance and help are easier to give when the opportunity arises. The officers of the various groups have been most co-operative and, I believe, quite happy to see a systematic report of at least one phase of their work given each month to the Official Board.

I can see that section two on membership is going to be of infinite value. Many have been the times when I have had to go back over a year to get my membership records caught up for annual conference. Now the records are brought up to date each month.

Keeping a more accurate record of pastoral calls has led to a more careful check on my own work. Like most younger men, I have found pastoral calling hard to keep up. It is easy to think we make more visits than we actually do make. The reporting of pastoral work by the month has helped me to see myself from the standpoint of the Official Board and has helped the Official Board to see the total work of the church in a unique way.

I believe this report form is but a beginning of a type of record which, if developed and followed through to include an even more complete conception of the work of the church, will be of great value to the function and work of the Board and the minister in guiding the overall program of the church. It helps us both to see ourselves as others see us. Statistics can be a nuisance, and they admittedly show little about the growth of the spirit of the living Christ in the hearts of men. But they are revelations of facts; and knowledge of certain facts can lead us to a new conception of our task.

Church and Community

(Continued from page 22)

Sometimes a condition of pregnancy has brought a couple to the parsonage to ask for an immediate marriage. Under such conditions the minister will need all the wisdom he can muster to reach a right decision. Perhaps these two persons actually hate each other. What of the rights of the unborn child? What does the physician say? In some instances the minister's answer should be "yes," in others "no." In general, a pastor should advise against mixed marriages.

Far more complicated than the problems of first marriages are those cases in which one or both of the parties have divorce records. The grounds for divorce differ widely in the various states of the Union. In New York the only cause recognized is adultery, while in Nevada there are no limitations. Among Protestant churches, likewise, there is a wide difference in legislation upon the subject ranging all the way from the Protestant Episcopalians' rule against all divorces except for the cause of adultery to the broader Congregational position which admits incompatibility as sufficient grounds for divorcement.

In the Old Testament divorce was allowed on a "separation notice," but in the New Testament Jesus, while he did not reject outright the practical consideration of Moses ("hardness of your hearts"), set forth the absolute position, with the one limitation, "except it be for fornication." But even this exception does not appear in either Mark or Luke and probably was not in Jesus' original teaching on this subject.

What is the Methodist rule? It is to be found in the Discipline of 1948, paragraph 356. This paragraph cites adultery and also "other vicious conditions which through mental or physical cruelty or physical peril invalidate the marriage vow" as legitimate causes for a divorce which "clears" the innocent party. The application of the foregoing rule calls for keen sensitiveness of conscience and sound judgment based on the closest possible study of each case in this classification of marriage ceremonies. Certainly there should be no retreat from the teachings of Jesus on the supremacy of love and the importance of the family in this day when there are said to be two divorces for every five marriages.

It should be borne in mind, however, that there are some sins worse than adultery, that incompatibility is often the cause of wrongdoing, that the "innocent party" is sometimes in reality the "guilty party," that the "two persons who come now to be joined" are human beings created in the image of God, and that there is always the possibility of repentance and forgiveness and a new start.

There is a crying demand for a common policy and procedure among all the denominations on this whole question and for uniform divorce laws in all the states. Most of all, there is a need for careful training and counseling on the subject of marriage. A prominent and highly successful New England pastor who has a record of over six hundred marriage ceremonies makes it a rule tactfully to discuss the whole range of matrimonial problems with candidates who present themselves to him for marriage before the ceremony is performed. He then recommends for their careful reading the following books: *Getting Started in Marriage* (Association Press, $1.50), Roy E. Dickerson; *Planning for Marriage* (Association Press, 50 cents), William H. Morgan and Mildred I. Morgan; *Marriage and Sexual Harmony* (Emerson Books, 50 cents), Oliver M. Butterfield; *Entering Marriage* (Association Press, 25 cents), Sherwood Eddy; and *Christianity and the Family* (Macmillan Co., $3.25), Ernest R. Groves.

preview of methodism

Convocation for Adult Teachers

First of a series of jurisdictional convocations for teachers, presidents, and other leaders of adult classes is scheduled to be held at Lake Junaluska, N. C., June 24-27, for the Southeastern Jurisdiction. It is to be conducted jointly by a Planning Committee appointed by executive secretaries of the Board of Education of the Jurisdiction and the Department of Christian Education of Adults.

Approval was given in 1947 for national or jurisdictional convocations for adult teachers. It has been impossible to get accommodations for a national convocation, which would involve attendance of 10,000 leaders; but it has been possible to find cities that can provide for them on a jurisdictional scale.

At the June convocation at Lake Junaluska the keynote address will be delivered by William R. Cannon, Jr., of the Candler School of Theology. His subject is "A Divine Call," and the address is scheduled for the opening night of the meeting on June 24.

The Sunday morning sermon will be preached by Georgia Harkness of Garrett Biblical Institute. After an address on Sunday evening by Senator Frank P. Graham of North Carolina, N. C. McPherson, Jr., will deliver a sermon on "A New Society." He is pastor of St. John's Methodist Church, Memphis, Tenn.

On Monday morning John Rustin, pastor of Mount Vernon Methodist Church, Washington, D. C., will speak on "The Church and Recreation." In the evening Bishop Clare Purcell will deliver an address on "Serving the World." Following this, Bishop Arthur Moore will speak on the subject, "Answering the Macedonian Cry."

Tuesday morning, the closing session, will include a message by J. Q. Schisler, secretary of the Division of the Local Church, on "Winning Adults to Christ." Bishop Paul B. Kern will deliver the closing address on "My Church."

During the convocation Paul Anderson, associate secretary of the International Y.M.C.A., will speak on "Christianity and Communism." Fagan Thompson of Cullman, Ala., will direct a choir of 150 adults.

Sunday afternoon and Monday are reserved for formal discussion groups and informal interest groups. Purposes of the convocation and reasons for attendance are outlined in material that can be obtained from the Division of the Local Church in Nashville.

Attendance will be limited to 2,000 because of limited seating capacity of the auditorium at Lake Junaluska and limited entertainment facilities in the vicinity. Approximately 16 to 18 persons may register from each of the 141 districts in the Southeastern Jurisdiction.

All registrations should be sent directly to the Department of Christian Education of Adults, Box 871, Nashville, Tenn.

LAKE JUNALUSKA, 1950

Work is going ahead on an improvement program for the assembly grounds at Lake Junaluska. Reconstruction of the bridge across the dam—a $13,750 project—is expected to be completed soon. Earlier this spring the Building and Grounds Committee met to study the location of motels near the West Gate of the Assembly, and an effort is being made to have some of them ready for occupancy this season.

The scheduled conferences at Lake Junaluska for 1950 are:

June 4—Haywood County Day.

June 5-12—Student Regional Conference.

June 13-23—Caravan Training Center.

June 24-27—Methodist Convocation for Teachers and Presidents of Adult Classes.

June 28-July 2—Western North Carolina Conference Woman's Society of Christian Service and Wesleyan Service Guild.

July 4-9—Institute of Church Music.

July 9-12—Hospitals and Homes.

July 12-20—School of Missions (WSCS).

July 20-23—Laymen's Conference.

July 20-28—Young People's Leadership Conference.

July 23-24—Historical Society, Southeastern Jurisdiction.

July 23-24—Missionary Conference.

July 31-Aug. 6—District Superintendents and Pastors Conference.

July 31-Aug. 11—Leadership School.

Aug. 6-13—Convocation for Pastors and Church Leaders.

Aug. 13-18—Educational Conference.

Aug. 20-25—Evangelistic Conference.

Aug. 27-31—Bible Conference.

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* at least two months before the event or conference is scheduled to take place, and as far in advance as possible.—Ed.

May 7—Childhood Sunday.

May 7-14—National Family Week.

May 8-10—Methodist Rural Fellowship retreat, Germantown, Ohio, Ralph K. Kofoed, Monroe, Wis., president.

May 9-11—Church Survey Commission meets, Congress Hotel, Chicago, Ill.

May 14—Festival of the Christian Home (Mother's Day).

May 14—Rural Life Sunday.

May 24—Aldersgate Experience of John Wesley.

May 30—Memorial Day.

June 3-10—South Central Regional Student Conference.

June 5-12—Southeastern Regional Student Conference, Lake Junaluska, N. C.

June 7-13—School of Missions and Christian Service of the Woman's Society, North Central Jurisdiction, Lake Forest College, Lake Forest, Ill.

June 10-17—North Central Regional Student Conference, Epworth Forest, Ind.

June 11—Methodist Student Day.

June 12-19—Great Plaines Regional Student Conference, Lake Poinsett, S. D.

June 13-19—Northeastern Regional Student Conference, Lake Casowasco, N. Y.

June 15-22—School of Missions and Christian Service of the Woman's Society, Northeastern Jurisdiction, Syracuse University, Syracuse, N. Y.

June 20-27—School of Missions and Christian Service of the Woman's Society, Gulfside, Waveland, Miss.

June 26-30—New York Pastors' School, Shelter Island, Long Island, N. Y. Dean, Barton Bovee.

June 26-30—Virginia Pastors' School, Randolph Macon College, Lynchburg, Va. Dean, R. M. White.

July 3—Independence Sunday.

July 4-14—South Central Jurisdiction W.S.C.S. School of Missions, Mt. Sequoyah, Fayetteville, Ark.

July 10-13—South Central Jurisdiction 1950 Missionary Conference, Mt. Sequoyah, Fayetteville, Ark.

July 13-18—Christian Education Week, Lake Junaluska, N. C.

July 18-28—South Central Jurisdiction Leadership School, Mt. Sequoyah, Fayetteville, Ark.

July 25—South Central Jurisdiction Board of Education meets, Mt. Sequoyah, Fayetteville, Ark.

July 25-27—Institute of Higher Education, Scarritt College, Nashville, Tenn.

New Materials Offered Churches

The Fourth Sunday World Service leaflet for June is entitled "Like the Wideness of the Sea," and is now being distributed to pastors. The text was prepared by Boyd M. McKeown, secretary of the Department of Public Relations, Division of Educational Institutions. It is an illustrated leaflet describing the work of Methodist educational institutions and appraising their value for the country at large. Furnished at no cost to the local church, the leaflets should be ordered in quantities needed from the Service Department, World Service Agencies, 740 Rush St., Chicago 11, Ill.

A new Every-Member-Canvass item is being prepared for distribution along with other such materials issued recently by World Service Agencies for assisting local churches in conducting parish campaigns. It is a leaflet outlining helps for pastors and committees in organizing and conducting the canvass, and giving suggestions for developing a suitable budget structure. This leaflet is expected to be available to local churches by the end of this month. Orders for quantities needed, at no cost, should be directed by the pastor to the Service Department, 740 Rush St., Chicago 11, Ill.

Mimeograph illustrations are now being furnished as a bi-monthly service to local churches, editors, secretaries, and others within The Methodist Church. These are reproductions of photographs, redrawn in simple pen outline, and produced four-to-a-sheet with suggested captions. A sheet of these is issued every other month at a cost of $1.00 a year. The illustrations are for mimeograph stencil use in bulletins, church papers, and for other purposes. Send orders direct to the Council of Secretaries, Room 500, 740 Rush St., Chicago 11, Ill.

ERNEST H. CHERRINGTON

Ernest H. Cherrington, for twelve years executive secretary of the Board of Temperance, died March 13 in Worthington, Ohio.

At funeral services in Westerville, Ohio, Wilbur E. Hammaker, executive vice-president of the Board of Temperance, paid tribute to him as "a leader in the war against alcohol" who "played a notable part."

Said Bishop Hammaker, "As a Methodist layman, he moved in mighty orbits. Eight times he was a member of the General Conference of his church. He was also a very influential member of the Uniting Conference. He had much to do with the making of the plans that resulted finally in a merger of the three Methodist bodies." Cherrington was the only layman ever offered secretaryship of the Board of Temperance, declared the Bishop.

Mission Schools

During the coming summer months one main stress of the Woman's Division of Christian Service will be leadership training. Provision has been made in five jurisdictions for Schools of Missions and Christian Service.

The groups attending these schools will be delegated bodies. Women attending will study materials and methods for presenting the approved studies for the coming year. Schools scheduled for this summer are as follows:

June 7-13—North Central Jurisdiction, Lake Forest College, Lake Forest, Ill.

June 15-22—Northeastern Jurisdiction, Syracuse University, Syracuse, N. Y.

June 20-27—Central Jurisdiction, Gulfside, Miss.

July 4-14—South Central Jurisdiction, Mt. Sequoyah, Fayetteville, Ark.

July 12-20—Southeastern Jurisdiction, Lake Junaluska, N. C.

About ninety conference schools are being held for the women of local churches, in addition to the above listed jurisdiction schools.

Promotional plans of the Woman's Society for the new year, which begins June 1, will emphasize the value of exchange between local societies.

Student Day

A call is being made for the observance of Methodist Student Day in every charge on June 11.

Recognizing the ever-present and challenging call for men and women trained in mind and heart, the church has provided schools of higher learning in which religious idealism and scholarship go hand in hand. The Methodist Church has been providing financial help for students during many years through its loan funds. For the past five years, a program of scholarships for Methodist students has been in operation.

In inaugurating this National Methodist Scholarship program, the church was following present-day trends in many organizations: a number of industries, professional groups such as the American Medical Association, universities, and fraternal societies. The church is as much concerned in helping its future leaders as are these other groups.

While the program is too new to show permanent results, the reactions of many students indicate a real appreciation for the church's concern for them and in their future. Letters from colleges to the Division of Educational Institutions indicate that many campus leaders are among scholarship holders.

While a creditable number of scholarships have been granted during the past five years, a much larger number must be made available to make the program truly significant. This can be done if more churches observe Methodist Student Day, promoting Christian higher education and taking an offering for loans and scholarships. The scholarship program is financed entirely by Methodist Student Day offerings.

Every pastor is asked to observe Student Day on June 11 or on some other near date. This should be considered not only as a disciplinary directive, but as a moral must if the church is to meet its responsibility in training its youths for effective leadership, it has been pointed out.

SUMMER SCHOOL OFFERS UNUSUAL OPPORTUNITIES

A summer session of two five-week terms with a curriculum of thirty courses is being offered by Scarritt College (Nashville, Tenn.) in 1950. Students may enroll in either or both terms, and credit toward degrees will be granted those who meet academic requirements.

A course on The Week-Day Kindergarten of the Church will be offered for the first time by Miss Freddie Henry of the Department of Religious Education.

Other professors and the areas they represent are: C. M. Laymon, Bible; R. G. Massengale and Miss Freddie Henry, Religious Education; W. C. Walzer and Miss Rhoda Edmeston, Christian Life and Thought; W. C. Walzer, History of Christianity; D. M. Stubbs, J. M. Hohlfeld, and Miss Louise Young, Missions; Miss Ina C. Brown, Social Anthropology; Miss Margaret Young and Miss Roma Cupp, Social Group Work; Miss Louise Young, Sociology; L. G. Templin, Miss Catherine Ezell, and Laurence K. Pickard, Rural Center.

A detailed statement concerning courses, living accommodations, expenses, workshops, and institutes may be obtained by writing to Gordon G. Starr, Registrar, Scarritt College, Nashville 4, Tenn.

Commitment Day

The third Commitment Day, observed in Methodist churches on February 26 under sponsorship of the Board of Temperance, is pictured in a recent report by Bishop Wilbur E. Hammaker, executive vice-president of the Board.

Reports indicate that Commitment Day was observed in a majority, perhaps 75 per cent, of Methodist churches. More than 2,500,000 pledge cards were sent out, and about 650,000 persons signed them. The total commitments made in the past three years is said to be 2,500,000.

One church, in Tilden, Nebraska, observed the day this year by presenting Richie Ashburn, outfielder for the Philadelphia "Phillies." He spoke in his church on his last day home before reporting to his club for spring training. Above, he is pictured in the pulpit along with a pledge scroll patterned after the famous one used by Abraham Lincoln. Richie had just signed it, and he urged members of the congregation to do likewise. Said he: "Liquor plays no favorites. It cuts down high school boys, college boys, and the professionals. Let's play it safe and leave [liquor] absolutely alone."

EDUCATION FOR PARENTS

Formulation of a national strategy for Christian education of some fifteen million Protestant families will be the objective of a special conference at Lake Geneva, Wisconsin, from July 16 through July 23, according to Richard E. Lentz, director of Adult work and family education of the International Council of Religious Education.

Some 140 delegated leaders from various denominations are expected to participate.

Schedule of Annual Conferences

May 31-June 4—*Northwest Indiana.* Trinity, LaFayette, Ind. Bishop Raines. Host, C. Raymond Earle, 404 N. 6th St., LaFayette, Ind.

June 1-4—*Baltimore.* Western Maryland College, Westminster, Md. Bishop Peele. Host, L. S. Ensor, Western Maryland College, Westminster, Md.

June 2-4—*California Oriental (Provisional).* Korean, San Francisco, Cal. Bishop Tippett. Host, Ha Tai Kim, 1123 Powell St., San Francisco 6, Cal.

June 2-6—*Florida* (S. E.). Florida Southern College, Lakeland, Fla. Bishop Short. Host, L. M. Spivey, Florida Southern College, Lakeland, Fla.

June 5-9—*Alabama* (S. E.). Huntingdon College, Montgomery, Ala. Bishop Purcell. Host, H. Searcy, Huntingdon College, Montgomery, Ala.

June 6-11—*Pacific Northwest.* College of Puget Sound, Tacoma, Wash. Bishop Kennedy. Host, R. F. Thompson, College of Puget Sound, Tacoma, Wash.

June 7-11—*Central Texas.* First, Fort Worth, Tex. Bishop W. Martin. Host, Warren Johnston, 800 W. Fifth St., Fort Worth 3, Tex.

June 7-11—*Dakota.* First, Huron, S. D. Bishop Cushman. Host, E. O. Hessel, 357 Kansas Ave., S. E. Huron, S. D.

June 7-11—*Illinois.* Wesley, Bloomington, Ill. Bishop Baker. Host, E. E. Atherton, 1203 Clinton Blvd., Bloomington, Ill.

June 7-11—*Iowa-Des Moines.* First, Shenandoah, Iowa. Bishop Brashares. Host, A. T. Mayberry, 200 Church St., Shenandoah, Iowa.

June 7-11—*Little Rock.* First, Hot Springs, Ark. Bishop P. Martin. Host, F. A. Buddin, 820 Prospect St., Hot Springs, Ark.

June 7-11—*Memphis.* First, Jackson, Tenn. Bishop Watkins. Host, W. C. Newman, 618 Highland Ave., Jackson, Tenn.

June 7-11—*Montana.* First, Livingston, Mont. Bishop Phillips. Host, L. L. Ortmayer, 315 E. Lewis Ave., Livingston, Mont.

June 7-11—*New England.* University, Boston, Mass. Bishop Lord. Host, D. L. Marsh, 745 Commonwealth Ave., Boston 15, Mass.

June 7-11—*North Mississippi.* First, Greenville, Miss. Bishop Franklin. Host, W. J. Cunningham, 1303 Washington St., Greenville, Miss.

June 7-12—*Ohio.* Central Auditorium, Lakeside, Ohio. Bishop Werner. Host, H. W. Courtney, Lakeside, Ohio.

June 7-10—*South Georgia.* Wesley Monumental, Savannah, Ga. Bishop Moore. Host, J. E. Anderson, 429 Abercorn, Savannah, Ga.

June 7-11—*Wisconsin.* First, Waukesha, Wis. Bishop Northcott. Host, O. L. Merritt, 212 Wisconsin Ave., Waukesha, Wis.

June 8-11—*Michigan.* First, Albion, Mich. Bishop Reed. Host, John W. Tennant, 316 E. Porter St., Albion, Mich.

June 8-11—*West Virginia.* Municipal Auditorium, Charleston, W. Va. Bishop Wicke. General Chairman, Frank L. Shaffer, Box 3229, Charleston 32, W. Va. Program Chairman, J. C. Hoffman, 2018 Kanawha Blvd., Charleston 1, W. Va.

June 9-11—*Rio Grande.* El Buen, El Paso, Tex. Bishop W. Martin. Host, Segundo Garcia, 609 Tays St., El Paso, Tex.

June 10-14—*Kansas.* First, Pittsburg, Kan. Bishop Dawson. Host, G. B. Thompson, 510 W. Euclid Ave., Pittsburg, Kan.

June 13-18—*California-Nevada.* College of the Pacific, Stockton, Calif. Bishop Tippett. Host, R. E. Burns, College of the Pacific, Stockton 27, Calif.

June 13-18—*Oregon.* Sunnyside, Portland, Ore. Bishop Kennedy. Host, E. A. Wolfe, 3621 S. E. Stark St., Portland, Ore.

June 14-18—*Detroit.* St. Marks, Detroit, Mich. Bishop Reed. Host, E. K. Seymour, 10325 E. Jefferson Ave., Detroit 14, Mich.

June 14—*Minnesota.* Hamline, St. Paul, Minn. Bishop Cushman. Host, Carl Stromberg, 816 Simpson Ave., St. Paul 4, Minn.

June 14-18—*Mississippi.* Galloway Memorial, Jackson, Miss. Bishop Franklin. Host, W. B. Selah, Box 1092, Jackson 38, Miss.

June 14-18—*North Arkansas.* First, N. Little Rock, Ark. Bishop P. Martin. Host, J. W. Workman, 310 Maple St., N. Little Rock, Ark.

June 14-18—*West Wisconsin.* Reedsburg, Wis. Bishop Northcott. Host, S. J. Lambright, 433 E. Main St., Reedsburg, Wis.

June 14-18—*Wyoming State.* Worland, Wyo. Bishop Phillips. Host, R. F. Goff, 616 Coburn Ave., Worland, Wyo.

June 15-18—*Latin American (Provisional).* Plaza, Los Angeles, Calif. Bishop Shaw. Host, Nicolas B. Davila, 125 E. Sunset Blvd., Los Angeles 12, Calif.

June 19-25—*Southern California-Arizona.* Redlands University, Redlands, Calif. Bishop Shaw. Host, G. H. Armacost, Redlands, Calif.

June 20-23—*North Georgia.* Wesley Memorial, Atlanta, Ga. Bishop Moore. Host, L. F. Huckaby, 63 Auburn Ave., Atlanta 3, Ga.

June 21-25—*Colorado.* Grant Avenue, Denver, Colo. Bishop Phillips. Host, George E. Berry, 216 S. Grant Ave., Denver 9, Colo.

June 21-25—*Indiana.* First, Bloomington, Ind. Bishop Raines. Host, M. B. McFall, 414 S. College Ave., Bloomington, Ind.

June 21-26—*Northeast Ohio.* Central Auditorium, Lakeside, Ohio. Bishop Werner. Host, H. W. Courtney, General manager, Lakeside, Ohio.

June 21-25—*North Iowa.* First, Fort Dodge, Iowa (tent). Bishop Brashares. Host, J. J. Davies, 10th and 1st Ave., N., Fort Dodge, Iowa.

June 21-25—*Rock River.* First, Oak Park, Ill. Bishop Magee. Host, C. M. Coulter, 320 N. Oak Park Ave., Oak Park, Ill.

June 23-25—*Pacific Japanese (Provisional).* Japanese, Alameda, Calif., Bishop Tippett. Host, I. Haratani, 2311 Buena Vista, Alameda, Calif.

June 27-30—*Cuba.* Cienfuegos, Cuba. Bishop Short. Host, Luis Diaz de Arce, Apartado 103, Cienfuegos, Cuba.

The Fountain

EVENING PRAYER

O God of peace, who hast taught us that in returning and rest we shall be saved, in quietness and in confidence shall be our strength; through the might of thy Spirit, and by the supreme example of our Lord upon his cross, lift us, we pray thee, to thy presence, where we may be still, and know that thou art God. Through Jesus Christ our Lord. AMEN.

—Frederick C. Grant, in *Christ's Victory and Ours* (Macmillan Co.)

ONE KIND OF SIN

A district superintendent once gave me advice concerning a church in the pocket of a city to which I was slated to go. "Your problem there," he said, "will be like the one I had in a similar situation. You must run your feet off to get the new families moving in, before some other church grabs them." Whew! so do we bring in the Kingdom of God. Is it an exaggeration to affirm that our secretarian divisions do not witness to our zeal, but manifest our sinfulness?

—Chester Warren Quimby, in *The Great Redemption* (Macmillan Co.)

THE GLORY OF GOD

"The object of all music should be the glory of God," observed Johann Sebastian [Bach]. "Any devout man could do as much as I have done, if he worked as hard." Sebastian had been brought up, good Lutheran that he was, in the Protestant tradition of hard work. You cannot hope to become one of God's elect on high if you do not consecrate yourself to a long and laborious candidature here on earth. Hard work meant lifting your load from the ground, hoisting it up on your shoulder and bearing it steadily upward in your journey to the Lord's shrine. Life was a hard struggle. There were tremendously heavy forces endeavoring to keep man down in the dust from which stemmed his mortality. But, of course, the true path of man was forward and upward—and this in spite of his load, indeed *because* of his load. . . .

—Henry Thomas and Dana Lee Thomas, in *Forty Famous Composers* (Halcyon House)

NO TRICKS

We will spend our money, when the circus comes to town, to see the most marvelous and spectacular items in the world. All the while we know there is "a trick," even though we do not know the secret. Neither does the farmer know the real secret in farming, but he can produce the most marvelous tricks of all times. He turns over the ground and discs it. Then he drills in some hard, dried seeds. With patience, taught to him as to one who has learned to abide in God's time, he finds the reward. Truly, a miracle, through co-operating with God.

—Frank Benton Herzel, in *More Than Bread* (Muhlenburg Press)

COLLECTIVISM

At present collectivism is in the ascendent and individualism is on the wane. Christianity has the historical task of raising her voice against the great dangers for human personality as well as for community implied in the collectivist scheme. It can do so with even more conviction, since it is becoming evident on experimental grounds that this is not a case of striking the right mean between justice and freedom. In the collectivist society the individual worker will get less than he has at present in a society which has long ago ceased to be purely capitalistic, less both in material reward for his work and in political, social and cultural freedom. Collectivism means, before all, enslavement; but it also means poverty. What is encouraging for those who survey the present evolution in the social sphere is the fact that amongst those who used to be Marxian Socialists a deep change is taking place, away from Marxism in its ideological as well as its economic and political programme. There is an obvious convergence of the thought and will of those who are out for a truly liberal Socialism. And it is certainly not by chance that where this reorientation takes place a new openness of mind towards Christianity becomes apparent.

—Emil Brunner, in *Christianity and Civilisation, Part II* (Charles Scribner's Sons)

FREEDOM COMES FROM GOD

God is gracious ever to allow us to stand over it [Christian faith] and judge it, in order that we may find Him faithful, and accept His judgment, not as an arbitrary decree based on power, but as the austere, yet tender, judgment of the omnipotent God who is, nevertheless, all the while, our loving Father.

—Nels F. S. Ferré, in *Christianity and Society* (Harper & Bros.)

HIS DESIRE IS GRANTED

A certain professor, in discussing what prayer is like, often made use of a telling illustration. He said that the relationship of a son and his father goes through three successive stages. When the son is a very little fellow, he comes running to his father asking for something he wants. It is "Give me this, father," or "Give me that." The father can't give him everything he wants, but he welcomes his boy and the ties between them grow closer and closer. At a later stage when the son is in his teens, he still comes with requests but they have changed somewhat. He still wants things or the money with which to buy them, but he wants more than these. He asks now for guidance in the perplexities which he faces, and strength to see them through; and he does not go away disappointed. Later still the son is a grown man. He has now entered upon a vocation, perhaps the same as that which his father has followed. Little by little he has grown increasingly like his father until a real sympathy and understanding binds them together. One day he comes to visit his father. They sit by the fireside, content to be together. The son may not ask for anything at all. The two talk about matters of common concern, or simply sit in silence. The son's main desire is to be near his father, and his desire is granted.

—Nevil C. Harner, in *I Believe* (Christian Education Press)

MARK OF MATURITY

The tragedy of our time is partly a result of drifting. Men have not chosen to dedicate their skills to good ends and have been led to put them to bad ends by corrupt and greedy men. This generation has not slaughtered men for lack of skill, but for lack of dedication and direction. Here indeed lies the evil in education that is only utilitarian in scope. When men are trained in means but not in ends, whether in engineering, law, teaching, or even preaching, they are not thereby given great aims. It is bad enough to have men untrained in the "know-how," but it is worse to have them unappreciative of the "why." To apply a skill to right ends, not merely to have a skill, marks the mature man.

—Edward Leroy Long, Jr., in *Science and Christian Faith* (Association Press)

CHRIST IS THE TRUTH

When Christ tells his disciples, "I am the truth," he does something which no philosopher has dared to do, but which every philosopher can understand. He defines truth simply as himself; surely this is the only place in human history where the definition and the definer are one! Other men have made bold to say, "I am the state," "I am power," "I am life"; but Christ alone has said, "I am the truth." And only he of all men could say it without delusions of grandeur, but humbly and finally for all the world to hear. The test of his sincerity—and what is more, of his reality—is that he came not to lord it over us but to wash his friends' feet and lay down his life for them.

—Roger Hazleton, in *Renewing the Mind* (Macmillan Co.)

WHO WILL DESTROY MAN

The great British cartoonist, David Low, once published a famous cartoon mocking the pretensions of a man who aimed to establish irresistible power. From a background of sky and clouds stretched out a mighty arm and hand. In the palm of the hands was the tiny figure of man. In absurd pretension, he gesticulated wildly toward the clouds that hid the Almighty, and shouted something like this: "You may have made man, but I, Adolph Hitler, will destroy him." This attempt to usurp the place of the divine, so ridiculous in a fanatic politician, has suddenly become a real possibility of rational science in the hands of men too weak and sinful to know how to use it.

—Roger L. Shinn, in *Beyond This Darkness* (Association Press)

RELIGION AND THE HOME

The first plowing in the country might well be consecrated by a religious service. Home-leaving and home-coming after a long absence should also have a religious recognition. In the early days of the war a mother voiced her feeling of disappointment that there had been no special observance of the departure of her son for the service. She felt the need of a communion service to consecrate his going. Here again whatever sort of ceremony is held should be carried out in the home and not in the church. There are many occasions where such a home service might be employed in commemoration of leave-taking or home-coming and special rituals, which could be carried out in the home, should be developed and their use actively encouraged. In short, family occurrences of importance should be religiously recognized in the family, as in the case of all countries where the family as an institution is still a vital part of society.

—Luman J. Shafer, in *The Gospel, the Church and the World* (Harper & Bros.)

AFRAID TO DIE?

The more clearly I become aware of God's lordship over me and of his holiness, the more desperate does my predicament seem. It is no longer now the fear of death which is my most terrible scourge; it is not simply that I am afraid to die, but that there is a God of absolute righteousness in whose presence I stand and to whose holiness my very being is an affront. What troubles me now is not that I shall die, but that I deserve to die. The bitterness of death lies in the knowledge that I do not deserve to live. "The sting of death is sin." The true significance and horror of physical death is not that it means annihilation . . . but that it is a sign and symbol in the natural order of that spiritual death which is the consequence of being in a state of rebellion against God.

—Alan Richardson, in *The Gospel and Modern Thought* (Oxford University Press)

ONE MAN'S FAMILY

Only during the last years of [Bach's] life did his world fame assume commensurate proportions. Travelers in increasing numbers, on their arrival in Leipzig, inquired about the "great Bach," wanted to see and hear him. What they found was a man withdrawn from the world, indefatigably devoted to his musical work and living a truly happy life in a home abundantly blessed with children. After the death of his first wife, he had married again, and he was lucky in having chosen once more a woman who was an ideally understanding companion and a competent head of his household. . . .

—Kurt Pahlen, in *Music History of the World;* James A. Galston, trans. (Crown Publishers)

ONE CURE FOR SIN

Neither the sages of the Orient nor the learned and the artists of the Occident had a cure for sin and its cancerous evils ending in dreaded death to the soul of man. The vaunted empire-builders in history, hailed as heroes in the sphere of military conquest, have brought much woe but not peace on earth. Towering well nigh to the zenith of intellectual attainments with all the inventive master minds in the field of technology, man lacks the means of staying and overcoming moral deterioration, social disintegration, and economic impoverishment in human society. But with Christ's coming into our world there arose over humanity the "sun of righteousness with healing in its wings" for all the woes of the children of time. His appearance is, therefore, the transcending event in human history.

—Samuel D. Press, in *The Heritage of the Reformation* (Richard R. Smith)

The Story of Methodism's Early Missions

HISTORY OF METHODIST MISSIONS. PART ONE. EARLY AMERICAN METHODISM, 1769-1844. IN TWO VOLUMES. VOLUME ONE. MISSIONARY MOTIVATION AND EXPANSION, *by Wade Crawford Barclay. Board of Missions and Church Extension of The Methodist Church, 493 pp., $3.50.*

Here is an ambitious project worthily begun. Except for an admirable one-volume history by A. J. Brown of the foreign missions board of the Presbyterian Church in the U. S. A., not for a generation have we had a full-length narrative of the history of an American missionary society of any denomination. In Britain, in contrast, Canton has produced a five-volume history of the British and Foreign Bible Society. Findlay and Holdsworth have been responsible for a substantial account of the Wesleyan Methodist Missionary Society, and Eugene Stock has given to the world a multivolume history of the Church Missionary Society.

On the initiative of the former secretary of the Methodist overseas enterprise, Ralph E. Diffendorfer, Barclay has promised us for Methodist missions a history which will be larger than any of these. It is to be in four parts but in six volumes. The initial part, to be in two volumes, is devoted to the Methodist Episcopal Church and is to carry the story to 1845, the year when the Methodist Episcopal Church, South, separated from the parent body. The second part, also to be in two volumes, is to cover the missions of the Methodist Episcopal Church from 1845 to 1939, when the three largest Methodist bodies came together. Part Three surveys the missions of the Methodist Episcopal Church, South, from 1845 to 1939, and of the other body which united to form The Methodist Church, the Methodist Protestant Church. Part Four is to bear the title: *World Outreach of Methodist Missions in Evangelism, Education, Literature, Cooperation, and Medical Service.*

The history is official; namely, authorized and financed by the board whose historical background it narrates. It therefore has the advantage of access to whatever archives, printed and in manuscript, may have been preserved by the parent bodies of the present united church. It is in no sense, however, an apology nor is it uncritically laudatory. No historical writing is entirely objective, but this initial volume as nearly attains that professed ideal of scholars as any writing of its kind can well do.

Dr. Barclay has conceived his task with admirable breadth. He has taken care to give the setting of his story. Accordingly, as he enters each chronological division of his narrative he pauses to describe the social, political, and religious situation in the midst of which Methodism operated. He has also made it clear that from its outset, and long before it had missionary societies, Methodism in the Thirteen Colonies and the United States was missionary. Since for its first two or three generations in this country Methodism was predominantly missionary, much of the first volume is in reality a history of the beginnings of the Methodist Episcopal Church, telling how that body came to be and sketching the fashion in which the Methodist Protestant Church and the Methodist Episcopal Church, South, hived off from it. The author properly has much to say of the first representatives of Methodism in the Colonies, of the work of Asbury and Coke, and of the circuit riders who were the effective missionaries of Methodism on the westward-moving frontier.

He also shows the spread of the organization of the church through the multiplication of conferences and makes this graphic both in the text and by appropriate maps. He points out that the conferences were in reality missionary organizations and that, in addition to spreading the faith among the older white stock, they had special enterprises for the Negroes and the newer immigration from Europe. He shows how, when the Missionary Society of the Methodist Episcopal Church was formed in 1819 (it was not formally authorized by the General Conference until the following year), it was primarily to assist the work of the conferences and at first had no authority to send out missionaries of its own or to make appropriations directly to specific projects. For some years it had no administrative budget and not until 1836 did it have an executive secretary who gave to it his full time. Gradually auxiliary societies were formed in the several conferences, circuits, and stations, but it was only in 1839 that the annual receipts began to exceed $100,000.

The first foreign missions of the society were in Liberia and South America. Barclay goes into their inception in some detail. It is a story of the heroism, the dreams, and the difficulties which are the common lot of pioneer undertakings.

Barclay has drawn his material from many sources. He has read widely, as the many footnote references make clear. His reliance has been upon printed materials, partly what the historian calls secondary works, but also what he names as primary sources, especially reports. The first volume covers the portion of the history which in one way or another has often been told, but in fragments. Dr. Barclay's primary achievement has been one of synthesis, in putting together what has been familiar to the experts, but also to do spade work in buried and forgotten portions of what cannot fail to continue to be a fascinating narrative of a still expanding and changing enterprise.—***K. S. Latourette.***

Hope for the Future

SIGNS OF HOPE IN A CENTURY OF DESPAIR, *by Elton Trueblood. Harper & Bros., 125 pp., $1.*

We have had a veritable barrage of defeatist writing relative to the despair that overwhelms thoughtful men at the close of the first half of the twentieth century, but very few signs of hope. So it is with a sense of profound relief that we greet Trueblood's able, though brief, assembly of the "advance rays of a possible dawn which give us some hint of what the new day may be."

In the first of his five chapters the author takes a good look at the planetary civil war that is everywhere in evidence and then reminds us that we had better study the Civil War of Great Britain that was raging centuries ago—a war that produced such giants as John Milton, John Locke, Isaac Newton, George Fox, Jeremy Taylor, and John Bunyan. He concludes that tough and critical times provide great souls to meet the challenge.

That great Christian movement four centuries ago took the form of a Reformation. It was naturally "a movement of proliferation and fragmentation" out of which came our various denominations. Those denominations became very missionary-minded, sending their missionaries into every corner of the earth to save the heathen. But the fierce battle with paganism made the missionaries realize that they were in a single struggle, with one faith and one Lord. Thus the paradoxical fact "that Christian diffusion has led to Christian Unity." Trueblood believes we are on the way to a united Christian front that will be able to make a tremendous impact on the forces of evil.

His next sign of hope naturally follows in a chapter on "The Vitality of the New Theology." The old contrast between the individual gospel that emphasized the saving of souls on the one hand and the social gospel that stressed the teaching of Jesus on social problems such as poverty, war, race prejudice, and industrial strife, has given way before recognition of a *total* gospel—one that saves souls and society at the same time.

The author then sees hope in the emergence of lay religion everywhere. He discusses the Christophers of the Catholic church, the Ecumenical Institute at Bossy, Switzerland, the Christian Frontier Movement of England, the Laymen's Movement for a Christian World in America, the Zoe Movement in Greece, and others. He concludes that "if enough able minds combine in creative thinking today . . . we may see something comparable to the release of power when the atom is split."

The final chapter on "The Growth of Redemptive Societies" describes such fellowships as the vital Iona Community on the tiny island of the Inner Hebrides near Scotland. Other Ionas have sprung up at Kirkridge, Pennsylvania, Parishfield north of Ann Arbor, Michigan, and at Pendle Hill, Wallingford, Pennsylvania, as well as at Quaker Hill at Richmond, Indiana. Vital cell groups are appearing on college campuses all over the United States, providing a veritable spiritual ground swell.

In the South there is the "Master's Minority" among the Southern Baptists, while the Northern Baptists have caught the spirit in their "Discipleship Plan." The Work Camp idea is spreading far and wide and furnishing the medium through which the redemptive Christian spirit is changing communities and men.

In essence these various groups represent a recovery of the original Christian Way. The center of Christ's strategy was the formation of a fellowship of such intensity that it could carry on after his earthly existence had terminated. The committed soul is a soul of rare power and Trueblood sees the rise of large numbers of such people at a moment in time when their combined influence could change the direction of history.

Here is a heartening book indeed. It will give many a pessimistic parson a swift urge upward and give some of his future sermons vitality and life.—***Lewis L. Dunnington.***

REVIEWERS

J. MINTON BATTEN, professor of Church History, Vanderbilt University School of Religion.

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SIDNEY E. MEAD, associate professor of the History of American Christianity, Federated Theological Faculty, University of Chicago.

MYRON F. WICKE, secretary of the Department of Higher Education, Division of Educational Institutions, Methodist Board of Education.

Recovery of a Prophet

JONATHAN EDWARDS, *by Perry Miller. William Sloane Associates, 348 pp., $3.50.*

This study of Jonathan Edwards shapes up as another "American Tragedy." Superficially it is the tragic story of the man commonly alleged to be America's greatest theological and metaphysical genius, hopelessly involved in the petty quarrels of a New England parish, disowned by his church after almost a quarter of a century of service, and banished to the obscurity and trials of the Stockbridge Mission. But more profoundly, it is an aspect of the tragedy of the American mind and spirit, which rejected the man who most truly understood and penetrated their genius.

Many, in passing, have made their bow to Edwards by saying more or less glibly that he was a theological and metaphysical genius, but this is the first attempt in many years to specify wherein the genius lay. Hence it is not a simple book.

Miller writes: "Edwards is a writer who, like Dante or Milton, cannot be simplified. The student quickly reaches a point where he realizes that further reduction to popularity becomes downright falsification." The author has "striven without apology to keep pace with his thought." This is an implied but justified rebuke to the "terrible simplifiers" who, like Emerson's ministers, "look into Plato, or into the mind, and then try to make parish mince-meat of the amplitudes and eternities."

This is a biographical study. But if you want the story of Edwards at "Play and Work" or the details of the great man's "Parish Round," some of the previous biographies will serve you better. Miller would agree with Emerson that "as a good chimney burns its smoke, so, a philosopher converts the value of all his fortunes into his intellectual performances," and he wisely reduces "The External Biography" to four brief interspersed sections in recognition of the fact that "the real life of Jonathan Edwards at Northampton and Stockbridge was the continuous interior monologue" which was preserved in the published writings and in the unpublished journals.

Edwards' "monologue" began with his youthful "conversion" experience. Miller argues that "His whole insight was given him at once, preternaturally early, and he did not change; he only deepened . . . he altered little from his adolescence at Yale to his death at Princeton." Hence all his works are an unfolding of the one fundamental and original insight, and ". . . he read other thinkers, not for new ideas, but to check their arguments against his own, and to appropriate occasional pages for his own devices."

To this reviewer Miller appears to have made good his claim that Jonathan Edwards was probably the only Christian theologian of his day who really perceived the implications of the thought of Locke and Newton for theology and attempted to come to terms with it. (This is not the place to discuss the intricacies of the "immense cryptogram" that Edwards left.)

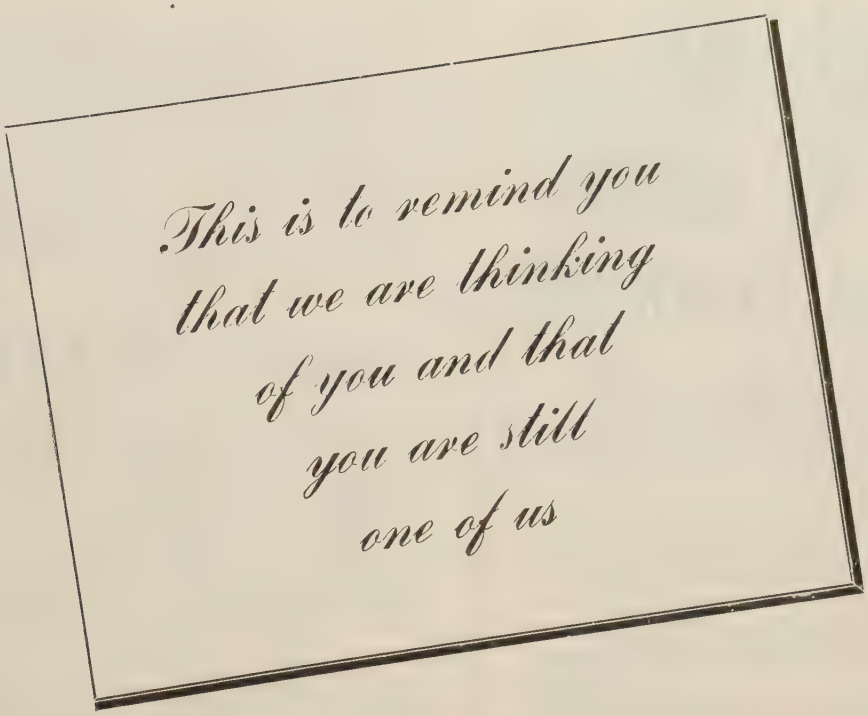
Miller's study of Jonathan Edwards is significant because, despite whatever shortcomings it may have, it is so eminently right in intent and conception that it will stand as a challenge to all future historians of American thought. And it is right because it comes to grips with the content and truth of Edwards' thought.

In speaking of a biographer's relationship to his subject the word "identification" can be a cheap and easy device of the reviewer who is too gentlemanly openly to say that the author was not acute enough to distinguish himself from his subject in "objective" fashion. But since the past exists only in the mind of the present, the biographer is forced to reproduce the thoughts of his subject in his own mind as best he can in order to understand and evaluate them. If this be "identification" it is difficult to see how one can have studies of thinkers without it, and Miller seems to me wisely not to try to avoid it. This means, of course, that it is the fate of most religious and intellectual geniuses to be "interpretated" biographically by inferior minds and spirits, and hence partially, and in distorted fashions. Perry Miller probably comes as close to understanding Edwards—thus being able to interpret him rightly to the twentieth century—as any scholar of our generation.

It will come as a surprise to some readers that Miller's study is a vindication of Jonathan Edwards—which is to say, a vindication of his ideas—against the claims of Charles Chauncy and Jonathan Mayhew, the Boston "liberals," the "river gods" of America, and "the prophets of . . . the smiling aspects of American life." It is made clear by Miller that Edwards read the soul of America more accurately than any of his contemporaries and most of his successors.

But one cannot make such a profound study of Edwards without raising the one question that would have been important to Edwards—namely, is his view true? Edwards argued for the truth of his central view of the nature and destiny of man both rationally (*The Freedom of the Will*) and empirically (*Original Sin*). By implication at least, or perhaps more correctly, as much as the peculiar reticencies of modern "objective" scholarship will admit, Miller argues for the truth of Edwards' position. The implied conclusion is worth quoting at length:

"On the whole, for almost two hundred years, Americans exercised their right of judging from their own information, and even more from their opportunities, by deciding against Edwards. Until relatively recently, and even today in most quarters, the American creed is optimistic, centered upon Channing's high estimate of human nature, and vindicated by a geometrical increase of wealth and comfort. . . . Artists who shared the historic Christian insight into what hitherto was called sin had a hard time in America. Hawthorne won an audience for his romances, but none for his theology; Melville's cry that an inscrutable malice sinews the White Whale was not heeded; and Mark Twain's recognitions were concealed by indirections. . . . Edwards was lost to the American tradition; the belief that he was an anachronism, a retrograde leader of a rear-guard



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action against science, became a premise of America's opinion about its past. Even in the twentieth century, when the smiling aspects largely ceased to smile, and Hawthorne, Melville, and Mark Twain were re-evaluated, Edwards . . . was . . . relegated, through failure of comprehension, even further into an unusable past."

The nature of this conclusion alone is enough to make this study a significant event in American scholarship.—***Sidney E. Mead.***

Bishops Can Be Human

WILLIAM TEMPLE, ARCHBISHOP OF CANTERBURY, HIS LIFE AND LETTERS, *by F. A. Iremonger. Oxford University Press, 663 pp., $6.50.*

F. A. Iremonger, dean of Litchfield, in his biography of Temple has portrayed vividly the life story of a great soul, an outstanding churchman, a statesman with a world-wide vision. There was practically no religious movement of his generation in which the archbishop was not a leader: The Workers' Educational Association, the Life and Liberty Campaign, the Archbishops' Commission on Christian Doctrine, the Interdenominational Conference on Politics, the Lausanne Conference on Faith and Order, the Edinburgh and Jerusalem Missionary Conferences, the National Mission of Repentance and Hope, the Archbishops' Commission on Church and State, the Secondary Schools Examination Council, the Universities Relief Council, the Central Council for Broadcast Adult Education, the Privy Council, the Lambeth Conference, the Oxford Conference on Church, Community, and State, the Library Association, the Governing Body of Rugby School, the Malvern Conference, the Conference on Politics, Economics, and Citizenship, and many others.

He was also a member of the House of Lords and a promoter of the World Council of Churches.

He began his ministry as headmaster of Repton School, then became pastor of St. James' Church, London; Canon of Westminster, Bishop of Manchester, Archbishop of Oxford, and finally Archbishop of Canterbury. For a time he served as editor of the *Challenge* and the *Pilgrim* magazines, besides writing numerous articles and books. He was greatly in demand as a preacher and lecturer, and delivered the Gifford series (*Nature, Man and God*), 1932-33, 1933-34. One is astounded at the work he did when it is known that he accomplished it under great physical handicaps. From the time he was two years of age he suffered from gout until it caused his death at the age of sixty-three. In early life he lost an eye because of a congenital cataract, and periodically he endured spells of hay fever.

Possibly the best parts of Iremonger's book are those giving glimpses of his sympathy for the underprivileged, especially those of the laboring class, for which he had great feeling, although he was born into the aristocracy as the son of Frederick Temple, Archbishop of Canterbury. He made a practice of doing such things as helping a lad push a heavy cart up a hill while on his way to a preaching engagement. As far as the regulations of the Church of England would permit, he co-operated with

other evangelical bodies, but saw little hope of an understanding with Rome.

Iremonger reveals that Temple considered Thomas Arnold and Robert Browning the two greatest Englishmen of the nineteenth century. The latter's *A Death in the Desert* was Temple's favorite poem. He thought Edward Caird his most able teacher while he was a student at Oxford. The play he liked best was *King Lear*. In his opinion, *The Brothers Karamozov* is the best work of fiction. His choice of artists was Botticelli. He devoured volumes of biography, and was fond of detective stories.

The church delayed his ordination to the priesthood two years because he had intellectual difficulties as to the Virgin Birth and the Bodily Resurrection of Christ. He was a teetotaler, urging the complete prohibition of the liquor traffic in World War I; he felt it to be unchristian to hold brewery or distillery stock. He did not smoke and he instructed his clergy to frown on lotteries and raffles at church bazaars. To summarize: William Temple was a great personality, but an exceedingly human one.—***G. F. Hubbartt.***

Our Neglect in Education

CRISIS IN EDUCATION, *by Bernard Iddings Bell. McGraw-Hill Book Co., 237 pp., $3.*

Required reading for everyone seriously concerned about the intellectual failure of American education and about its obvious neglect of religion is *Crisis in Education.* The author, an educator for over thirty years, is also a priest of the Protestant Episcopal Church.

The intention of the book is "to disturb a pseudo-patriotic complacency." From the assumption that "education must be not only democratic but also education," Bell proceeds to the conclusion that "America is progressing toward uneducation," a result of failing standards on every level of the school system, including (especially) the colleges and universities.

Decrying the tendency of parents to abdicate their responsibilities in the training of the young in manners, morals, and religion, and emphasizing the urgency of reassuming these responsibilities, the author attacks the policy in American education which has created the cleavage between religion and secular learning. The problem in higher education he finds to be not one of "undergraduate incapacity or indifference, but rather one of faculty neglect."

The chapter describing Religious Emphasis Week (four days) in the Mythical University of Suburbia is a classic of irony. Church college administrators, as well as religious emphasis speakers, will not soon forget this biting picture. Nine steps in the reformation of education are suggested, including a proposed reorganization of the present school system (somewhat on the lines of the Chicago plan, though the author is dubious of much that is being done at Chicago). Another essential step in reorganization the author expresses in these words: "Combat the notion that the only attitude toward God which is legitimate in a tax-supported school is the attitude that ignores God as though he does not exist or, if he does exist, does not matter."—***Myron F. Wicke.***

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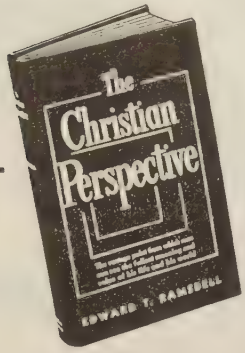

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Understanding Paul

CONTEMPORARY THINKING ABOUT PAUL, AN ANTHOLOGY, *Thomas S. Kepler, comp., Abingdon-Cokesbury Press, 442 pp., $4.*

Kepler

In the sermon "Will Christ Visibly Return to Earth?" from his recent book, *When the Lamp Flickers* (reviewed in THE PASTOR, Oct., 1949), Leslie Weatherhead argues that Paul could not have held the contradictory ideas that Jesus is coming again and that Jesus is here. "Either my son in the Navy is coming home, or he is at home with me," he observes. From this, Weatherhead concludes that Paul found out he had made a mistake about Jesus coming again, changed his mind, and set the matter right by preaching that Jesus is here.

Thomas Kepler's *Contemporary Thinking About Paul* will disabuse the minds of preachers and laymen of the idea that facile solutions of problems concerning Paul can be found.

Kepler has made available in this volume the best thinking about Paul in recent years. He presents the thinking of fifty-six scholars, ranging from William Wrede of the historical-critical school of Germany before the wars to present-day men trained abroad and in this country. Here are the familiar names of Ernest F. Scott, Henry Cadbury, Harris Franklin Rall, and Clarence Tucker Craig, as well as men who present the extremes of conservatism, *e.g.*, Gresham Machen, and of liberalism, *e.g.*, Joseph Klausner.

The book is divided into five sections, each of which deals with one theme and presents the views of ten or more scholars. The themes of these in brief are: Paul's world; Paul, the man; Paul's letters; Paul's theology; modern valuations of Paul. Kepler's Preface includes an account of his personal quest for an understanding of Paul. He expresses an admiration for Paul and a desire to share "the many selections which helped me in my religious quest."

The task that Kepler sets for himself in this anthology is the twofold one that any preacher or layman bent on understanding Paul has today: (1) that of becoming an objective historian who tries to see what Paul said to his century; and (2) that of returning to the twentieth century and asking, "Which of Paul's ideas still have value for us today, because they are pragmatic and coherent?"

Kepler admirably accomplishes the first aim by quoting from historical-critical studies of Paul that cover the most important matter of Paul's dependence upon Christ as well as his independence of Jesus (or as William Morgan's study suggests, Paul's independence of the human Christ and his dependence upon the divine Christ exalted to the dignity of *Kyrios*, "the present God to whom all power in heaven and on earth has been entrusted").

Paul emerges as a man of the first century in discussions of the Roman Empire, Mystery Religions, Judaism, and Christianity in section one; a man of action in biographical data on formative influences (his mysticism, his conversion, the chronology of his activities, and his martyrdom) in section two; a pastor letter-writer in the most technical part of the anthology (dealing with the problems of the authorship of the epistles); a thinker in the longest portion of the book (dealing with Paul's theology).

Kepler's second task of evaluating Paul for today is only partially accomplished in the last section, inasmuch as only one scholar succeeds in making Paul a contemporary. This is not to say, however, that the others fail to give insights into Paul's faith, courage, hope, patience, and love which we need today. Theological concepts of *agape*, salvation by faith, grace, belong to the ages.

Only Amos Wilder modernizes Paul. This he does by (1) indicating what features of Paul's message are no longer meaningful; (2) placing

the emphasis where Paul did, upon God and God's strategy for the ages; (3) suggesting modern categories which express old ideas such as Christus Victor, and Christ, the sacrifice; and (4) interpreting Paul as a thinker and preacher who left others free to think about the gospel and accept Christ in terms of their own experience of Him rather than in terms of his "Christology."—***Paul L. Hulsander.***

Finding the Good Life

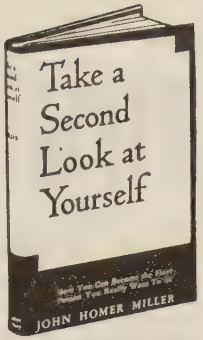
THE HIGHER HAPPINESS, *by Ralph W. Sockman. Abingdon-Cokesbury Press, 174 pp., $2.*

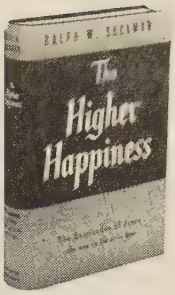
Sockman

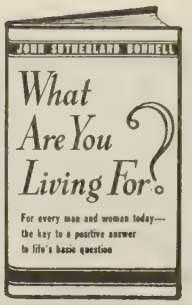
Settling the question of sovereignty in our lives in favor of God is, according to the author of this book, the secret of the higher happiness. He asserts that a new kind of happiness comes to those who shape their total lives in the light of the fact of God. The first chapter is entitled "The Secret of the Higher Happiness."

In the other seven chapters of the book Sockman takes each of the Beatitudes in turn—one to a chapter—into his study and into his pulpit to make them the basis of the godly and the Christlike life. He calls it the "Higher Happiness" in the title of the book and in the first chapter only. Evidently, he assumes that the reader will remember as he proceeds through the other seven chapters of the book that what it discusses is the higher happiness.

This book affirms that, no matter how questionable and impractical it may seem to say that meekness is better than aggressiveness, peacemaking is better than insistence on rights, that even the suffering of persecution is better than diplomacy, that Jesus was entirely right and his Beatitudes are capable of being lived



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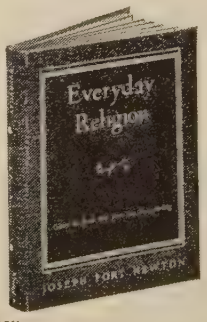

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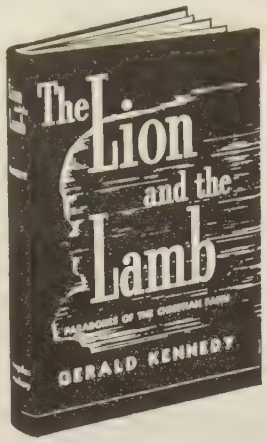

THE Lion AND THE Lamb

Paradoxes of the Christian Faith

By GERALD KENNEDY **Ready May 1**

"How can I look at the worst and see the best? How can I at the same time judge and forgive? How can I face weakness and find strength, possess humility and be self-assured?"

These are but a few of the obligations Christianity demands. And to every Christian there must come the means of understanding these paradoxes, of applying them in everyday life and thought.

With acute insight, psychological knowledge, and deep religious discernment, this book explains some of the most difficult paradoxes of the Christian faith. Each chapter is introduced by paradoxical scripture; each presents a pair of seemingly contradictory concepts. And each penetrates to the heart of truth—bringing Christ's great teachings from the realm of theory into the life and world of today.

SOME OF THE CHAPTERS

Sin and Grace: *"But where sin abounded, grace did abound more exceedingly."*

Judgment and Forgiveness: *"And cast ye out the unprofitable servant into outer darkness."—"And Jesus said, Father, forgive them, for they know not what they do."*

Prudence and Carelessness: *"For which of you, desiring to build a tower, doth not first sit down and count the cost."—"Be not therefore anxious for the morrow."*

Weakness and Strength: *"For when I am weak, then am I strong."*

Spiritual and Material: *"O death, where is thy sting: O grave, where is thy victory?"—"Now concerning the collection for the saints."*

Tension and Peace: *"Think not that I came to send peace on the earth." —"Peace I leave with you."*

THE LION AND THE LAMB is a very real contribution to the understanding of the nature and meaning of Christian faith—vital messages enforced by vivid illustrations, offering fresh approaches to the richest texts of our Scriptures, bringing a practical, inspiring Christian philosophy for our time.

THE AUTHOR

GERALD KENNEDY is bishop of the Portland Area of The Methodist Church—a church leader who has achieved wide acceptance in preaching, teaching, and writing. He has been acting professor of homiletics, Pacific School of Religion, and lecturer in religion, Nebraska Wesleyan University. He regularly conducts a column for the *Pastor* magazine.

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in every kind of situation in life. The Beatitudes serve as the foundation of the effective, the satisfying, and the godly life. If he does not always show clearly why and how this works out he still renders his readers a great service in that he affirms that he builds his hope and his life upon them.

The chapter headings and subheads are well chosen and captivate the attention and interest of the reader. Here are some of them: In the discussion on *Blessed are the poor in spirit . . .* the chapter head is "Too Proud to Receive." The subtitles are: "When Pride Shutters the Mind," "When Pride Locks the Heart," "When Pride Weakens the Hand," and "When Pride Corrupts the Conscience."

"Keys to Comfort" is the title of the chapter on the Beatitude beginning *Blessed are they that mourn. . .* It is explored under the divisions: "The Dullness of the Tearless Eye," "Discoveries in the Dark," "The Comfort of the Clean Conscience," "Healed by Healing," "Strength Through Sorrow," and "No Sadness of Farewell."

Meekness is called the "most misunderstood virtue," in the chapter on the third Beatitude. One of the subdivisions is titled "Strength at Its Strongest." Hungering and thirsting after righteousness he calls "Making Good Wishes Work." "The Heart Has Eyes" is the name for the chapter discussing *Blessed are the pure in heart. . .*

One sees and hears Dr. Sockman at the microphone as one peruses the book, for the diction is lucid, the illustrations are numerous and apt, almost every paragraph is illuminated by one or more striking statements. The spirit of the book is reverent and sincere. It will freshen and deepen the devotional experiences of thousands of the author's admirers in the Lenten period and for years afterward.—***Charles J. Lotz.***

Prices of all books reviewed in THE PASTOR are subject to change without notice—Ed.

Hymnody

THE HYMNAL 1940 COMPANION.
Church Pension Fund, $4.50.

This handbook of the hymnal issued by the Protestant Episcopal Church in 1940 is a scholarly work, the result of several years of painstaking research. The survey of "secondary sources" was made by Arthur Farlander and the basic manuscript prepared by him. This was turned over to Leonard Ellinwood of the Library of Congress who, with his research assistants and Mrs. Winfred Douglas, put it in final form.

The *Companion* will prove a valuable source work for liturgists, hymnologists, and musicologists generally, as well as for ministers of those churches whose Orders of Service are patterned on the Anglican liturgy. Ministers of non-liturgical churches will find little in it that is not now available to them in manuals of their own denominational hymnals.

This new manual, however, offers some features that others do not. Among them is an "Index of Organ Works Based on Tunes in *The Hymnal 1940*" prepared by Berniece Fee Monzingo, who is assistant to Van Denman Thompson, DePauw University, in the department of organ in that institution. Mrs. Monzingo, a serious student in her field, has produced an outstanding piece of research work that every organist should have in his library.

Another index, offering "a means of identifying any desired tune in *The Hymnal 1940*," will prove of little, if any, use. Recently this reviewer, in company with two able and well-known musicians, spent not a little time studying it, but not one of us was able to identify a single tune by this means.

It is not likely that the lay reader will be very much interested in the original Latin and German texts, of which there are a great many, or in the first lines of the Greek, Hebrew, and Syriac hymns which are here printed in their original form; but they should be of real interest to the research scholar. Otherwise, the *Companion* follows the usual pattern of like works in giving an authoritative account of the hymnals of the denomination for which it was prepared; in supplying information concerning each of the 741 numbers in the book together with short essays on incidental and related subjects; in including biographies of authors, composers, translators, and arrangers; and in being adequately indexed.

Of interest to Methodists especially are an account of the significant role the Wesley family played in the development of English hymnody and the short biographies of representatives of four generations of the family. It is also interesting to find that, with the exception of the translations of John Mason Neale, there are more hymns by Charles Wesley in *The Hymnal 1940* than by any other author; he is represented by eighteen, Watts by eleven, and James Montgomery, the Moravian, by thirteen originals and one paraphrase. There are a few gospel songs that have proved their worth, among which should be noted "God be with you till we meet again," reduced to two stanzas (the chorus happily omitted) and with a new tune.

There are in this excellent work some errors, of course, and some statements that will be questioned, but, in general, it consistently maintains the high standard of careful workmanship set by the Episcopalians in the task of compiling their hymnals.—***Robert G. McCutchan.***

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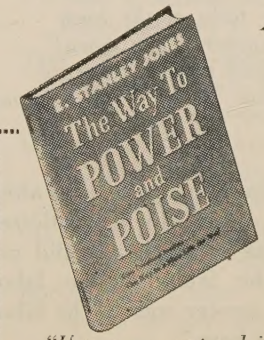

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Briefly Noted

OLD WINE IN NEW BOTTLES, *by Gardiner M. Day. Morehouse-Gorham Co., 118 pp., $2.*

A brief, illuminating study of the historical background of the Ten Commandments and an interpretation of their significance in the light of man's present need for allegiance to universal moral law. The rector of Christ Church, Cambridge, Mass., vindicates the necessity of teaching and preaching both the Law and the Gospel if men are to understand the essential nature of religion, particularly of Christianity.

THE PROGRESS OF DOCTRINE IN THE NEW TESTAMENT, *by Thomas Dehany Bernard. Zondervan Publishing House, 244 pp., $1.75.*

A reprint of the Bampton Lectures for 1864. The argument is intended to prove the essential unity which pervades the New Testament writings.

THE BOOK OF HUMAN DESTINY, VOL. II., IN THE BEGINNING, *by Solomon Goldman. Harper & Bros., 892 pp., $5.*

The introductory volume of Rabbi Goldman's projected massive work on the Bible was reviewed in THE PASTOR for January, 1949, p. 41. The second volume in the series is devoted to the Book of Genesis, including a summation of its contents, translation of the more important sections, and a critical examination of its historical background, authorship, style, and philosophy. There is also a commentary, and a section of 585 pages of "Echoes and Allusions" quoting material referring to Genesis from the literature of the ages. However, the author states that this material "constitutes only an infinitesimal part of the total impress of Genesis on world culture." Extensive bibliographies and an excellent index add to the value of this impressive adventure in the field of biblical scholarship.

FOUR CENTURIES OF SCOTTISH PSALMODY, *by Millar Patrick. Oxford University Press, 234 pp., $3.*

A historical survey of Scottish Psalmody, with special reference to the 1650 Psalter: its antecedents, origin, and use through three centuries.

monday morning

Perils of the Preacher

By WILLIAM PETER KING

Here is the third in a series of articles by the editor of The Christian Advocate *(former official organ of the Methodist Episcopal Church, South), who lives in Nashville, Tenn.*

DEALING in generalities and being practical and pointed is the difference between harmless sheet lightning, and forked lightning, which always strikes something in particular.

A certain visiting preacher in a metropolitan pulpit was advised before the service by a committee of cautious elders that if he touched on this, that, or the other, it might be offensive to the wealthy and influential members. The preacher threw up his hands and said, "What can I preach about?" The elders looked cautiously over the assembly and replied, "Give it to the Mormons, there are none of them here."

"There once was a preacher of sense,
Who sat very tight on the fence.
When the folks of the town
Said, 'Preacher, come down!'
He replied with a feeling intense,
'The question is Whither, not Whence!'"

A very wise minister of a wealthy church was asked why he criticized the capitalists so much and did not deal with the faults of the labor unions. His answer was: "The labor unions aren't here."

The preacher, like a turtle, only makes progress when he sticks his neck out. Dean Inge has said, with doubtless some exaggeration, "Preachers complain that so few people attend church. If they proclaimed the full Gospel there would still be fewer." I think sometimes that I would like to hear a preacher when one-half or more of his congregation would get up and leave. We hear of incidents where the audience did worse than leave: they resorted to violence.

Jesus spoke in the synagogue at Nazareth, as recorded in the fourth chapter of Luke: *All spoke well of him, marvelling at the gracious words that came from his lips. . . .* He then proceeded to relate the favors of God to Gentiles. *When they heard this, all in the synagogue were filled with rage; they rose up, put him out of the town, and brought him to the brow of the hill on which their town was built, in order to hurl him down. But he made his way through them and went off.* (Moffatt trans.) Jesus was a popular preacher until he spoke out against race prejudice.

In the thirteenth chapter of Acts we have the account of the preaching of Paul in Pisidian Antioch. After the first service, *as Paul and Barnabas went out, the people begged to have all this repeated to them on the following sabbath. . . . And on the next sabbath nearly all the town gathered to hear the word of the Lord. But when the Jews saw the crowds, they were filled with jealousy; they began to contradict what Paul said and to abuse him. So Paul and Barnabas spake out fearlessly. "The word of God," they said, "had to be spoken to you in the first instance; but as you push it aside judging yourselves unworthy of eternal life, well, here we turn to the Gentiles!"* The Jews stirred up persecution against Paul and Barnabas and drove them out of their territory. The form of race prejudice has changed, but it is today one of the meanest and basest of vices. Preachers of the Gospel should denounce it without soft pedaling.

It is much pleasanter to discuss dead issues and throw duds into deserted dugouts. Beecher told of his dog that chased a woodchuck through the hole of a fence. Always afterwards at that particular spot the dog barked furiously and did not realize that he was concerned with a dead issue. It is not loyalty to the word of God to dwell on dead issues or to compromise on live issues.

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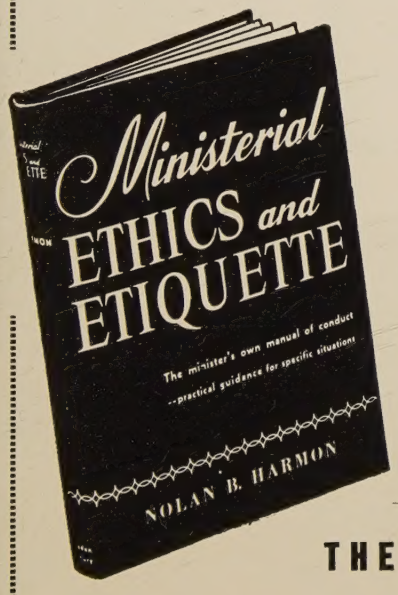
• NOLAN B. HARMON is editor of Abingdon-Cokesbury Press and of the quarterly journal *Religion in Life*.



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—Elie Siegmeister, in *The Music Lover's Handbook* (William Morrow & Co.)

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